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*The Note Book of*  
JOHN SAFFIN

1665—1708

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JOHN SAFFIN  
His Book  
(1665 — 1708)

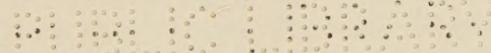
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*A Collection of Various Matters of  
Divinity Law & State Affairs  
Epitomiz'd Both in Verse  
and Prose*

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*WITH AN INTRODUCTION BY*

Caroline Hazard



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## Introduction

NOT so very long ago a large, gray gambrel-roofed house stood on the hill overlooking Narragansett bay, and the Saunders town ferry, in the southern part of Rhode Island. Across the islands Newport was plainly visible, and down the west passage white sailed schooners stood out to sea. Generations had come and gone under its spacious roof since the days of its building in 1692.

About the middle of the last century a bright-eyed little girl lived there, and in the long dull days of winter retreated to its spacious garret. Among the old papers stored in it was a folio volume twelve inches high, and seven broad, and nearly an inch thick, filled with the beautiful script of an older day, in which the child, and the clever girl she grew to be, browsed with eager delight. It was truly an epitome "on Divers Subjects as Divinity, Law, History, Arts and Sciences;" with "poeticall fancies." Much of it must have been dull reading for a child, but there was always the possibility of a pleasing diversion, as in the account of the "Morris-Dance of Ten Men of the Welsh-side w<sup>ch</sup> made up 1000 years, betwixt them. The Fidler, Phillip Squire, and Bess Guinn the Maidmarian were above 100 years apiece."

This and much more of interest was contained in the note book of John Saffin, born in 1632, of a Devonshire family in England, the eldest son of Simon Saffin, merchant of Exeter, and Grace his wife, only daughter of Mr. John Garret of Barnstable.

When ten years old he was in Scituate, Massachusetts, where at the age of twenty-one he was elected a

selectman. He was "very prudent in his carriage, and wary whome he consort'd with", a paper drawn up by two of his townsmen records, perhaps with a view to impressing his prospective father-in-law, the worshipful Thomas Willett, a Magistrate of Plymouth, and the first Mayor of New York, whose daughter, Martha, he married in 1658. With this lady he lived happily for twenty years. There were two other marriages, following her death, and that of his second wife, but he still grieves for her:

"I alone

These five & Twenty years left to bemone  
my unrepaired Loss in Her since gone."

Judge Saffin became prominent in affairs in Boston, and later retired to New Bristol where his last years were spent. In Boston he was a deputy to the General Court from 1684 to 1686, Speaker of the House, and one of the Governor's Council. He was also concerned with Indian negotiations. He was the first judge of probate appointed for the newly formed County of Bristol. It was here that he had "leisure to fill that note-book by which we know him most intimately," Esther Bernon Carpenter writes, for she was the little girl whose love for the old book has been its salvation. As an heir to the Willett estate he built the house which for two hundred years stood in Boston Neck, in which Miss Carpenter was born. Her *Essay on John Saffin, his book*, is one of the most important of her *South County Studies*.

Saffin's own introduction to the note book declares that in this Manuscript are promiscuously set down his various readings in Divinity, Law, History, Arts and Sciences—with poetical fancies both in his younger and elder years—"Good verse ought to be Concise and Significant, plaine yet Elegant" he writes. He uses no quotation marks, and it is often difficult to determine

if a memorandum is his own, or taken from another.

Among the subjects of interest Saffin puts Divinity first. He was born under Charles I, and lived through the reign of Charles II, the troublous times of King and Parliament, Oliver Cromwell, William and Mary, and into the reign of Queen Anne, a time which seethed with conflict between Church and State, and was full of controversy. He seems to have been a strong necessitarian. "What I am I must be, and there is no Contending with Invincible Necessity. . . . Tis not for a wise and an honest man to Expostulate with the Nature of things." These sentences occur in one of the Sundry Readings Epitomised<sup>1</sup> with no indication of the author, who argues "Tis great prudence & peity to be Content with our present condition & with what we Enjoy."

The first entry in the book records "That in the Beginning of November Anno 1665 I was joyned to the first Church in Boston. God in mercy make me faithful to his Covenant." A copy of Governor Winthrop's letter from Yarmouth, aboard the Arabella April 7th, 1630 follows closely, and is endorsed, "This is A true Copy of a printed paper left by the persons above mentioned for obtaineing of ye prayers of their Brethren in & of the Church of England & the Remove all Suspicions & misconstructions of their Intentions. London, printed for Jn° Bellaine 1630"

In Massachusetts there were Silenced Ministers, Bishop Laud is quoted, William Penn on *Toleration*, and Bishop Usher's *Sume and Substance of Christian Religion*.<sup>2</sup> Many ministers seem to have been Saffin's friends—among them the "Most Excellent Super-Eminent and Profound Divine the Rev<sup>d</sup>: M<sup>r</sup>. Samuel Lee who Expired Some few Days After he was taken Prisoner by the French, as he was goeing to England in Capt. Jn<sup>o</sup> Foy's Ship and carried into France on or about the      of                   Ann<sup>o</sup> 1691" whose daughter

<sup>1</sup> Page 55

<sup>2</sup> Page 144

<sup>3</sup> Page 140<sup>4</sup> Page 169

he married. Abstracts of Sermons are given—reflections on the all sufficient Grace of Christ abound<sup>3</sup> and Coleman's *Holy joy* delights him.<sup>4</sup>

Saffin was a judge, and he advises “to Act in the beginning Rather warely to prevent a Mischief; or Inconveniency before it Happen, then Afterward to finde out Remedys to Cure it”. But he is very severe on venal lawyers

“... those false devouring Catterpillars  
Are of our Treasure their own Pockett fillers

\* \* \*

Some boast they gett Three hundred pounds a year,  
For three times more is on those Varlets Spent  
Then heretofore maintain'd the Government.<sup>5</sup>

<sup>5</sup> Page 166

Opinions are quoted as to personal liberty. He had Coke—and a controversy with Gov. Dudley occupies his pen and his mind “It is the bounden Duty of Every One that is really true to the Interest of his Countrey to doe his best Endeavour according to his capacity, to obstruct the Streame of Inovation of the State of things respecting our Liberties both Civill and Sacred.” Dudley had “put a Negative on me and other Gentlemen, then legally Chosen Members of her Majestys Council, so as to Incapacitate me of Enjoying the right of an Englishmans Birth in poynt of honour” he writes.<sup>6</sup> Gov. Dudley apparently had called him Stupid and Superanuated, and Saffin's first remonstrance was written in verse, which he naively explains “there is a far greater liberty and freedome allowed amongst all Civill Nations to them that Poetize.”<sup>7</sup> But Saffin's feelings are too much for him and he concludes

“I find I am by him Ingratefully used  
Not onely So, but wretchedly abused;  
And this abuse to such a mischief tends,  
That all he hath, can never make amends.”

<sup>6</sup> Page 75<sup>7</sup> Page 75

A Last reply to the General Court of the Massachusetts to Joseph Dudley Esq. President, and to his Council 20 May 1686 is given in full<sup>8</sup> to the effect "That there is no certain Determinate Rule for yo<sup>r</sup> Administration of Justice, and that w<sup>ch</sup> is seems to be too Arbitrary", and that subjects are "Abridged of their liberty as Englishmen". This is signed by Edward Rawson Sec. and endorsed "taken by me J. S. then Speaker of the Assembly being passed by the whole Assembly Nemine Contradicente and so Entred of Record."

<sup>8</sup> Page 159

After this Saffin's letter of congratulation to Gov. Dudley written from Bristol Jan. 22 1704 on his escape from drowning is somewhat satirical. Gov. Dudley was going over the Charles River on the ice, with four horses and a sleigh, accompanied by his wife and daughters, when the ice broke and all the horses falling into the river two of them were drowned, and His Excellency and his family hardly escaped. This

"Speaks to you, in midst of all yo<sup>r</sup> Glory,  
how fraile you are, how weake, how Transitory"<sup>9</sup>

<sup>9</sup> Page 80

This happened eighteen years after the remonstrance of the General Court, and Saffin is faithful to his duty

"I doe Endeavour allwayes, what I can,  
to approve my Self a Reall Englishman".

One of his sentences has its application today—"There is not a more Dangerous, and Dishonourable thing to a Commonwealth than to make laws, and suffer them to lye unprofitabley without Execution."<sup>10</sup> One cannot but think that his controversy with Gov. Dudley led to his leaving Boston, and he records "That On the 23<sup>rd</sup> March An<sup>o</sup> 1687-8 I landed my Goods & Household Stuff at my house at Boundfield in the Township of Bristol". He began to plant his orchard at Boundfield in 1688 and finished it in 1691.

<sup>10</sup> Page 159

## INTRODUCTION

Boundaries in a new country are always troublesome and the rival claims of Massachusetts and Rhode Island to the East side of Narragansett Bay provoke his wrath against

“the dire confusions & Tumultuous Stirs  
of the false perfidious vile Rhode Islanders”.

History “a Transparent Mirror wherin we see what hath been Transacted, and done in the world in all Ages and Generations” is the third subject of interest which Saffin mentions, and he has dates from the time of the Flood. In the year 1656 of the creation of the world Noah entered the Ark, and the world was drowned.<sup>11</sup> 2942 David was anointed King according to this Chronology, and Christ was born in 3934. Curiously enough the arithmetic of this table would make Jesus sixteen years old disputing with the doctors in 3950, which is the date given for it.

An Epitome of the Reign of the Kings of England begins with a note that the father of Constantine the Great came to England and died at York in 305. Adrian relieved the invasion of the Scots and Picts in 124. Joseph of Arimathæa is reported to have brought the Gospel to England in 35—“w<sup>ch</sup> was Nine years before the Church of Rome.” Saffin writes. Then begins the table of Kings<sup>12</sup> from William the Conqueror to his last entry of Queen Anne’s coronation, for he died in 1710 four years before the accession of George I which is added to his record.<sup>13</sup>

He has quotations from a *Historia Mundi*<sup>14</sup>, from a *Geographical Dictionary*,<sup>15</sup> and “Things Old and New, a book so called.” His Sundry Readings include French history, and the wars of the Roses are summed up,

“The Joyning of the Red-Rose with the White  
Hath sett our State into A Damaske Plight.”<sup>16</sup>

Family history has a large place in the note book.

<sup>11</sup> Page 160

<sup>12</sup> Page 40

<sup>13</sup> Page 45

<sup>14</sup> Page 154

<sup>15</sup> Page 129

<sup>16</sup> Page 42

The eighth page is headed *New England Anno 1637* and begins with the record of his wife Martha Willett's parents marriage, and her own birth and that of her brothers and sisters, his marriage to his "Dearly Beloved Wife Martha y<sup>e</sup> 2<sup>d</sup> Daughter to Capt. Tho: Willett" Dec. 3, 1658 and continues with the birth of his eight sons and the death by "that Epidemicall Distemper of the small pox" of his wife and five of the eight sons, who lie "Interred in One Tombe att the higher End of the upper Burying place in Boston".

After History Saffin professes his interest in Science. In our modern sense little was known of it in his day, but there was always the science of numbers. A few rules are given<sup>17</sup> one to know the Burden of any ship, with an example of a ship ninety-four feet long, with thirty foot beam and eighteen foot depth—which perhaps shows us a ship of usual size. A rule follows "to know what so many pence a man spends a Day" amounts to in a year. The table begins with three pence, and runs to twelve pence, and ends "So that Six Shillings & 3<sup>d</sup> per Diem Amounts in y<sup>e</sup> year to £114.00.4". There is also a table of percentage of 1659.<sup>18</sup> From these examples of simple arithmetic he goes to "Artificiall Divination by Number"<sup>19</sup> with an elaborate table of *Angeli, Beati*, and others.

The Eclipse of 1681 inspires his verse<sup>20</sup>

"The Sable Cloudes Encircling Soll about:  
The unstring'd Bow, that Phoebus  
doth Surmount:"

but it was regarded more as a portent than an astronomical phenomenon.

With Medicine Saffin had more to do, and several pages are filled with "Excellent Receipts for Sundry Deseases."<sup>21</sup> Some of these seem to proceed upon the theory that the more horrid the ingredients the more

<sup>17</sup> Page 187

<sup>18</sup> Page 171

<sup>19</sup> Page 190

<sup>20</sup> Page 189

<sup>21</sup> Page 50-55

powerful the medicine. Most of them have brandy, or wine or "Syder"; as the drink made with the moss that grows outside of an oyster shell, "that is of a Brownish, and some of a Scarlet Colour". This is to be dried and powdered and added to the liquid and drunk fasting. Another receipt adds the powdered bone from a gammon of bacon to brandy, as a cure for a flux. Tomentilla steeped in brandy, is a receipt from Rev. Samuel Lee for the same trouble. A mutton and chicken broth with pounded almonds is "very Restorative and good against Consumption". These are understandable, but there are others for a witches cauldron.

It is interesting to note that at the end of the receipts comes a summary of a reading—"all our grievances are in Body or mind or both, for Imaginary Evills every man may be his own Physician".

Many pages of the note book are filled with verses "Some of them Saytericall, against proved perversd damnded men; thô the most of them are rather Amorous, or Encomicastick lines w<sup>ch</sup> were more agreeable to his Genious."<sup>22</sup> And elsewhere "He that would write well in verse," we are told "must observe these rules . . . That it be Eligent, Emphaticall, Metaphoricall: and Historicall; Running in a fluent, & smooth Channell."<sup>23</sup> These rules he faithfully kept himself. In his Elegies, of which there are many, he not only "drops some abideing, Teares" but for Elegance must "lachrymate."<sup>24</sup> It was certainly emphatical

"Here lys the Relicts of a Comely Dame  
Of good Descent, and Buttler is her Name  
Who Loyall was in four fold Marriage State  
Courteous to all, to the poor Compassionate"<sup>25</sup>

The gods were called upon—as when he supplicates

"Minerva ayd to Daigne,  
To screw my Muse up to a Mournfull Straine".

<sup>22</sup> Page 2

<sup>23</sup> Page 187

<sup>24</sup> Page 92

<sup>25</sup> Page 34

He is often historical, recounting the virtues of his subjects as in the case of the Rev. John Wilson, Holy Wilson he is called

"Rejoice Blest Spirit Sing a little higher  
Her's one more added to your Sacred Quire

\* \* \*

Next in Order followes His Charracter  
Which is much like him yet falls Short  
of what of him I might Report."<sup>26</sup>

<sup>26</sup> Page 115

The Honorable John Leverett Esquire, late Gov. of his Majesties Colony of Massachusetts in 1678-9 has a long and fulsome Elegy—

"Great Leveret, the Glory of his Race  
Whose parts Sublime did rarely fitt him for  
The place & Honour of a Senator—"<sup>27</sup>

<sup>27</sup> Page 116

And his verse certainly ran in a smooth channel, a straight and shallow rill, whose banks were enlivened by few flowers of poesy.

But smile as we may, the verses to his wife show a deep devotion, and the lament for Simon—"Simon my son is not" breathe a true feeling. There is an Elegy on that "Profound Divine Mr. Charles Chancey Late President of Hervard Colledge" and other notable men, with acrostics and anagrams written for both men and women in the inflated style of the time.

A long poem called *New England Lamented* occurs twice, with but minor changes. The inhabitants of Boston complain of loss of trade. "Their Ships lye by the walls, with none to tend them." Country men complain of rates.

"Thy courts New England (some) are meanly fitted  
For by the Lawyers they are oft out Witted."

There were “drunken Sotts  
Who spend their money and their time in potts”.

The “Female Traine” comes in for censure—and after a long category of ills

“We therefore shall now for the present Cease  
In Evil times the Prudent hold their peace.”<sup>28</sup>

After many of these ten syllable rhyming couplets suddenly without warning one comes on

“The Happy Man  
How happy is he Born or Taught,  
That serveth not anothers will:  
Whose Armour is his honest Thought,  
And Sober truth his highest Skill.”<sup>29</sup>

<sup>28</sup> *Page 167*

The whole poem is there, the lines somewhat differently placed from the text we know, and a few of the words altered, but the sense and metre are preserved. There is no mention of the author. How did Sir Henry Wottan, who died in 1639, find a place in John Safin’s note book? Was the beautiful poem *The Character of a Happy Life* repeated to him, which would account for the slight discrepancies, or was it copied into one of the News Letters from home? None of the great Elizabethans are mentioned. Sir Walter Raleigh is, but not for his poetry. That Saffin cared for these verses makes a bond to unite us.

The delight in print was evidently his. Several times the entry occurs—“This is in print” as in the case of the Elegy on Jonothan Mitchell,<sup>30</sup> the Rev. John Wilson<sup>31</sup> and the Elegy on the Hon. John Leverett.<sup>32</sup>

The Elegy on Danforth<sup>33</sup> is marked “This was committed to the press, by his son in law Capt Fran: Foxcraft.” A page is missing from the note book, and a long elegy is without caption, but endorsed “This Elegie was put in print by T. Maccarty the great Admirer of

<sup>30</sup> *Page 113*

<sup>31</sup> *Page 115*

<sup>32</sup> *Page 116*

<sup>33</sup> *Page 139*

his virtues" so that Saffin must have had the pleasure of recognition.

The book is preserved as the gift of Miss Carpenter in the Rhode Island Historical Society, and presents endless problems to the student of Colonial times. I have indicated a few of them. Judge Saffin had some Latin, which he is often at pains to translate, and knew the more familiar classics. President Chancey of Harvard whom he laments was a Cambridge University man; the influence of Cambridge upon its namesake in New England is of interest. Sir Henry Wottan's most famous poem is quoted, with no authority given. But where did the Maxims, seventy-one of them, taken from his Sundry readings—come from?<sup>34</sup> How did a good Puritan have the sayings of Pius II?<sup>35</sup> He had Coke as a Judge was bound to have, but other opinions and summaries are given. He had books on Divinity. When he began to write the Colony of the Massachusetts Bay was not yet fifty years old. The ships were small in which everything pertaining to civilization had to be transported, and books were heavy. But here was a man of comparatively wide reading, with a mind interested in many subjects. It opens a field of fascinating study.

And so I have had the note book put in print, keeping the original paging, paragraphing and spelling, that lovers of the former time may enjoy its humors, its quaint philosophy, its flights of poesy, its fruits of ancient usage, its picture of life as it was lived on our own shores in the early days of the country. Such a record will not have a general appeal, but the few people who care for it will cherish it deeply. It is with such a hope that I commend it to the Gentle Reader.

CAROLINE HAZARD

*Peace Dale, Rhode Island, 1928*

<sup>34</sup> Page 155-8

<sup>35</sup> Page 142



JOHN SAFFIN

*His Book*

*Judge Saffin exercised his liberty as a  
“Reall Englishman” in his use of the  
letter “s,” both long and short, in such  
a fashion that there is no telling which  
style he preferred. His excentricities  
of spelling have been preserved, but  
uniformity in printing the letter “s”  
has been established.*

C. H.

*J O H N S A F F I N*

## This Book

contains Miscellanies, or a Collection of various matters  
of Divinity Law State affaires Epitomis'd

Both in verse and Prose began

Anno 1665 A d

OR

Here's Miscellanies in this Book compris'd  
of Theologie, Law, History, Epitomis'd:  
and various Subjects gather'd, some Dvis'd;  
by the Compiler, both in Prose, and verse,  
w<sup>ch</sup> he sometimes did write: sometimes Reherfe:  
O what a pleasure tis, and Sweet Delight  
to read, to Contemplate, and sometimes write:  
the Gefts of Kings, and Sayings of the wise  
that were of yore; the Ancients Mode to guise;  
we hereby know the Rife, the fall, the fates:  
of Empiers, Kingdoms, Familys, and States:  
Converse with Sages, Learn'd Phylosophers,  
Historians, Poets, gazeing-stronomers  
and in a word, Extend our Science can  
To what was done, Antediluvian.

In this Manuscript is promisoufly set down an  
Epitomy of various Readings of the Autho' on Divers  
Subjects as Divinity, Law, History, Arts and Sciences,  
some of them Poeticall fancies of his own written in

his youth (as well as Elder years) w<sup>ch</sup> he found Scattered here and there, in loose papers; and as a Diversion at Leasure put them as they came to hand into this mixt Medly Some of them Saytericall, against provd perversd damnded men; thô the most of them are rather Amorous, or Encomiaſtick lines w<sup>ch</sup> were more agreeable to his Genious, then the other as may appeare by the Number of them &c.

Good verſe ought to be Concife and Significant, plaine, yet Ellegant.

New England 1665

Memorandum That in the Beginning of November Anno 1665 I was Joyned to the firſt Church in Boston. God in mercy make me faithfull to his Covenant.

The People of God thô they are accounted by the wicked of the world the very off Scouring of all things, y<sup>e</sup> plagues of the Times, and the Troublers of Israel; yet they are Indeed the Maine Supporters of the Univers, the Chariotts of Israell and the Horsmen thereof. They are the onely Jewills, Stars, Suns, Saints, and Angells of the Earth; for their Sakes, and Safty Alone the Sun holds out his glorious, and unwearied course, The Earth Springs and is Over Spread with herbes and flowers with ſuch Beauty and Sweetneſſ; the Ayre inſpires it lovely and Refreshing Breath; The Great and Reſtleſſ Sea keeps within its Bounds; That people, States, and Kingdomes, turn not into Conſuſion, war, and Blood And in a word that the world Standeth.

Greatneſſ in Scripture Sense may be Demonstrated and clearly Underſtood by theſe particulers following  
of Exellent Learning.

Worldly wealth & Highth of place  
Worldy Honour & Nobillity

1

2

3

<sup>4</sup>  
1 Cor 26th

Worldly Wisdom. Greatnes in any of these kinds is rarely Accompanyed with goodness according y<sup>t</sup>

A Schisme must needs be . . . Theirs whose the cause of it is: And he makst the Separation that gives y<sup>e</sup> first Just cause thereof. Bishop Laud in his conferences

One of the Seilenc'd Ministers Saith thus of prayer  
 If thou shouldest withdraw thy Beleife from a Truth Revealed in the Scriptures, thy faith is partiall; So is thy Obedience when a Duty is Declared in y<sup>e</sup> Same and is Neglected; so it is when all comes to all, if thou fall-est Short of that Singular, and Necisary Duty of Secret prayer.

One in his farewell Sermon Saith thus I Dare not (not onely for fear of men, But chiefly out of Conscience) I Dare not open my lips to utter one word to Encourage you to faction Schism or any unquietnes but with the Apostle I expect you to follow the things that make for peace, and . . . upon God for the mending of what is amiss. But this I must tell you with all that if you do not believe the things that make for Holinefs allso you shall never see y<sup>e</sup> faces of God with Comfort.

And as for those proud aspireing and false accuseing If a mans Mallicous Voeges, that the Swearers Drunkards whore-masters that are the Sinners and oppreff'd of the Nation; and . . .

*The Humble Request of his Majestys Loyall Subjects  
 the Governor & Comp<sup>a</sup> Late gone for N- England to ye  
 The Rest of their Brethren in & of y<sup>e</sup> Church of England*

6

Reverend ffathers & Brethren

The generall Rumour of this Sollumne Enterprise

wherein o<sup>r</sup>selves w<sup>th</sup> others, through y<sup>e</sup> providence of the Allmighty are ingaged, as it may Spare us y<sup>e</sup> Labour of imparting the Occation unto you, so it gives us the more Encouragm<sup>t</sup> to Strengthen o<sup>r</sup>selves by the procurem<sup>t</sup> of y<sup>e</sup> prayors and Blessing of the Lords faithfull Servants: for w<sup>ch</sup> Ends wee are bold to have Recourse unto you, as those whom God hath placed nearest his Throne of Mercy; w<sup>ch</sup> as it affords you y<sup>e</sup> more opportunity, so it imposeth y<sup>e</sup> greater Bond upon you to Interced for his people in all their straights; Wee becheech you therefore by the mercies of the Lord Jesu Christ to Consider us as your Brethren Standing in very great need of yo<sup>r</sup> help And Earnestly imploreing it: And howsoever yo<sup>r</sup> Charity may have mett w<sup>th</sup> some occation of Discouragement through mis Report of our intentions or through Disaffection or Indefcretion of some of us, or Rather amongst us: for wee are not of those that Dreame of perfection in this world; yet wee Desire you would be pleased to take notice of the principall & Body of o<sup>r</sup> Company as those who Esteem it o<sup>r</sup>honour to Call the Church of England from whence we Rifs o<sup>r</sup> Dear Mother & cannot part from our Native Countrey where Shee Specially Resideth without Much Sadness of heart & many teares in our Eyes & Acknowledging That Such hope & part as we have obtained in y<sup>e</sup> common Salvation wee have Received in her bosome & suck<sup>t</sup> it from her breasts wee beare it not therefore as loathing that milke wherewith wee were nourished there, but blessing God for the parentage And Education as members of the same Body Shall allway Rejoice in her good & unfeinedly greive for any Sorrow that Shall Ever betide her, & whiles we have breath Sincerly Desire And Endeavo<sup>r</sup> y<sup>e</sup> Continuance & abundance of her welfare with y<sup>e</sup> Enlargement of her bounds in y<sup>e</sup> kingdom of Christ Jesu

Bee pleased therefore Reverend Fathers & Brethren

to help forward this worke now in hands w<sup>ch</sup> if it proper you shall be the more glorious, however yo<sup>r</sup> Judg-  
ment is with y<sup>e</sup> Lorde and yo<sup>r</sup> Rewards w<sup>th</sup> your God.  
It is an usuall & laudable Excersise of yo<sup>r</sup> Charity to  
Commend to y<sup>e</sup> prayers of yo<sup>r</sup> Congregations y<sup>e</sup> Necef-  
sitys & Straights of yo<sup>r</sup> Neighbours; Doe y<sup>e</sup> like for a  
Church Springing out of yo<sup>r</sup> owne bowells. We Con-  
ceive much hope y<sup>t</sup> this Remembrance of us, if it be  
frequent & fervent will be A most prosperous glale in  
our failes & provide such a passage and wellcome for  
us from y<sup>e</sup> God of the whole Earth as both we w<sup>ch</sup> shall  
finde it, And yo<sup>r</sup>selves w<sup>th</sup> y<sup>e</sup> Rest of o<sup>r</sup> friends who  
shall heare of it, shall be much inlarged to bring in such  
Dayly Returns of thankesgiveings, as the Speciall tyes  
of his providence And goodnes may justly Chalinge at  
all our hands.

You are not ignorant that the Spirit of God stirred  
up y<sup>e</sup> Apostle Paul to make Continuall mention of y<sup>e</sup>  
Church of Phillippi (w<sup>ch</sup> was A Colony from Rome)  
let y<sup>e</sup> same Spirit we becheech you put you in mind  
that are y<sup>e</sup> Lords Remembrances to pray for us with-  
out Ceasing (who are a weake Colony from yo<sup>r</sup>selves)  
making Continuall Requests for us to God in all yo<sup>r</sup>  
prayers.

What we intreat of you y<sup>t</sup> are y<sup>e</sup> ministers of God,  
we allso Crave att the hands of all y<sup>e</sup> Rest of o<sup>r</sup> brethren  
that they would at no time forgett us in their privatt  
sollicitations at y<sup>e</sup> throne of Grace.

If any there be who through want of Clear intelle-  
gence of o<sup>r</sup> Course or tenderness of Affection toward's  
us cannot Conceive so well of our way as we Could  
Desire, we would intreat such not to Despise us nor to  
desert us in their prayers & Affections: but to Con-  
sider Rather that They are so much y<sup>e</sup> more bound to  
Excersise y<sup>e</sup> bowells of their compassion towards us, Re-

membering allway that both nature & grace Doth Ever  
binde us to Releive & Rescue w<sup>th</sup> or uttmost & Speed-  
iest power such as are Dear unto us, when we Conceive  
them to be running uncomfortable Hazzards. What  
goodnes you shall Extend to us in this or any other  
Christian kindenes we yo<sup>r</sup> Brethren in Christ Jesu  
Shall labour to Repay in what Duty we are or shall be  
able to prforme And promiseing so far as God shall En-  
able us to give him no Rest on yo<sup>r</sup> behalves, wishing or  
heads & hearts may be as fountaines of teares for yo<sup>r</sup>  
Everlasting welfare when we shall be in our poore Cot-  
tages in the Wildernes over shaddowed w<sup>th</sup> ye Spirit of  
Supplycation, through the manifold Necessitys & trib-  
ulations w<sup>ch</sup> may not altogether unexpectedly, nor we  
hope unprofitably befall us And so Commending you  
to ye grace of God in Christ we shall Ever Rest.

*from Yarmouth aboard  
the Arabella Aprill 7<sup>th</sup> 1630*  
Jn<sup>o</sup> Winthrope Govere  
Charles ffines  
George Phillips  
&c.

*Your Affured friends  
And Brethren*  
Richard Saltonstall  
Isaac Johnson  
Thomas Dueley  
Wm Coddington

This is A true Copy of a printed paper left by the per-  
sons above mentioned for the obtaineing of ye prayers  
of their Brethren in & of the Church of England & the  
Remove all Suspitions & misconstructions of their In-  
tentions.

London printed for Jn<sup>o</sup> Bellaine 1630

It is Storied that when Maxemillian the Second  
was Chosen Emproure of Garminy at ffrankford Abram  
Soliman The Great Turks Ambassado<sup>r</sup> being present  
& observed that many great Princis did attend the  
Emperour that Day, and being told that some of

them could of themselves raiſe an Army to Oppose the Turke the ſaid Ambaffado<sup>r</sup> Smileing ſaid That the Minds, Councills of and Actions of the Germans were like A Beast with many heads, and Tayles, who being neceſſitated to goe through A Hedge Every Head ſeeking a Severall hole to paſſ thru: hindred the whole Body; But his Master Solemon was like a Beast with many Tayles but One Head &c. So that the Name of Cesar onely Remaines but the Maſteſty is gone.

It is Reported for a Certaine Truth that in Cornwall there is a great famous ſtone called Maine amber ſomewhat Distant from a ſmall Town called Pensans, that ſtone thô it be as Bigg as a Rock, and that a Muſtitude of Men cannot Carry it away yet one may Stirr and move it Sensibly with his little finger.

There was a Morris-Dance of Ten Men of the Welsh-side w<sup>ch</sup> made up 1000 years, betwixt them, one making up what another wanted of 100— The Fidler Phillip Squire, and Bes<sup>s</sup> Guinn the Maidmariān were above 100 years apiece.

NEW ENGLAND ANNO 1637

8

In the year of our Lord one thouſand six hundred thirty Seven Mary Willett Daughter to Capt. Tho: Willett & Mary his Wife Daughter to M<sup>r</sup> Jn<sup>o</sup> Brown was Borne in Plymouth on y<sup>e</sup> tenth Day of November they fd Capt Willett & Mary Brown haveing been Married on the 6th July 1636.

Anno 1639. on the ſixth Day of Auguft Capt. Willetts Second Daughter Martha was Borne in Plymouth.

Anno 1641. on the twenty-first Day of Auguft Jn<sup>o</sup> Willett Eldeſt Son to fd Capt. Willett was Born in Plymouth.

1637  
9<sup>th</sup> Novbr  
Mary W.  
Born

1639 Aug<sup>st</sup> 6th  
Martha Willett  
was born  
1641 Jn<sup>o</sup>  
Willett was  
born the  
firſt Aug<sup>st</sup>

1643 4th May  
Sarah Willett  
was Born  
1644 2nd Xcem-  
ber Rebek:  
was Born  
1646 1st  
October Tho:  
Willett was  
Born

Ester

James

Hezekiah

David

Andrew

Samll

Anno 1643. on the fourth Day of May Sarah Willett  
was Borne allso in Plymouth.

Anno 1644. on the Second Day of December Re-  
beckah Willett was Borne in Plymouth.

Anno 1646. on the first Day of October Thomas  
Willett y<sup>e</sup> Second son to Capt Willett & Mary his  
wife, was Born in Plym<sup>o</sup>.

Anno 1648. on the tenth of July Esther Willett was born

Anno 1649. on the twenty third Day of November  
James Willett was Born in Plymouth Aforesaid.

Anno 1651. on the Seventeenth Day of November  
Hezekiah Willett was Born in Plymouth.

Anno 1654. on y<sup>e</sup> first of Novemb<sup>r</sup> David Willett  
was born.

Anno 1655. on the fifth of October Andrew Willett  
was Borne in Plymouth and Dep<sup>td</sup> this Life the 6 of  
Aprill 1712 and in the 57 yeare of his Age.

Anno 1658. on the twenty seventh Day of October  
Samuel Willett the youngest son to Capt Tho: Willett  
And Mary his sd Wife was Born in Plymouth aforesaid.

Anno 1669 on the Eighth Day of January my Hon<sup>ed</sup>  
Mother in law Mrs Mary Willett, first wife to Capt  
Thomas Willett Deceased, and was buried in the usuall  
buriall place by her ffather M<sup>r</sup> Jn<sup>o</sup> Brown & other Re-  
lations upon a little hill in Swansey being in their owne  
land Anno 1674 on the 4<sup>th</sup> Day of August My Hon<sup>ed</sup>  
ffather-in law the worshipfull Capt Thomas Willett Esqr  
Deceased and was buried in the same place in Swansey  
being Anno 1675 My Grand Mother Brown Departed  
this life on the 27<sup>th</sup> 1673 in the good old age of about  
Ninety Six years. This was taken out of my pockett  
Book some time since.

### NEW ENGLAND ANNO 1658

In the Year of or Lord one thousand Six Hundred

fifty Eight on the third Day of December (being fryday) I Jn<sup>o</sup> Saffin Eldest Son to Simon Saffin of the City of Exceter Merchant, by Grace his Wife onely Daughter to M<sup>r</sup> Jn<sup>o</sup> Garrett sometime of Barnestable in y<sup>e</sup> County of Devon; was in or about the 26<sup>th</sup> year of my age Married to my Dearly Beloved Wife Martha y<sup>e</sup> 2<sup>d</sup> Daughter to Capt Tho: Willett, at Plymouth in N— England; By M<sup>r</sup> William Collier one of the Magistrates.

Anno 1659. on the thirteenth Day of September between twelve & one of the Clock my said Wife Martha through y<sup>e</sup> goodness of God was Delivered of her first born son John in the town of Boston in New England.

Anno 1661. on Monday y<sup>e</sup> ffourteenth Day of Aprill about seven A clock in the morning, my second son John was Born in Boston by my said Wife.

Anno 1663. on fryday y<sup>e</sup> Eighteenth Day of March, between two & three A clock in the morning my Dear Wife Martha was Delivered of her third son Thomas in Boston.

Anno 1666. on Saturday y<sup>e</sup> ffourteenth Day of Aprill about two of the Clock afternoon my Son Simon was born in Boston.

Anno 1667. on thursday at Night between twelve & one o clock the thirtyth Day of January my fifth Son Josiah was Born in Boston.

Anno 1669. on Wedensday y<sup>e</sup> seconde Day of february about halfe an hour past Eleven at Night my Dear Wife Martha was delivered of her sixth son Named Joseph in Boston.

My said Son Joseph Deceased on y<sup>e</sup> 5<sup>th</sup> Sept 1676 being tuesday.

Anno 1672. on y<sup>e</sup> Day of My Wife Martha Was Delivered of her Seventh Son Benjamin somewhat Before her time occationed by a fall in a fainting fitt

Jn<sup>o</sup> 1  
1659  
John 1

1661  
Jn<sup>o</sup> 2  
John 2

1663  
Thomas

1666  
Simon

1667  
Josiah

1669  
Joseph

1676

1672  
Benjamin

as she was goeing to Meeting w<sup>th</sup> her Mayd Betty on a Sabbath day the sd Child lived about thirty hours then Dyed and was buried In Boston. see y<sup>e</sup> Towne Record.

1676  
Joseph 2<sup>d</sup>

Anno 1676 on Wedensday the 24<sup>th</sup> Day of January my wife Martha was Delivered of her Eighth son Named Joseph about six weekes before her time, in the town of Boston.

Anno 1678 My Sweet Son Simon after 17 Dayes sickness Deceased by that Epidemicall Distemper of the small pox (I being then sick of y<sup>e</sup> same desease on the 23<sup>th</sup> Day of November.

On the 9<sup>th</sup> Day of December following my Beloved Son John Dyed of the same Desease being my seconf born son & now the Eldest above 16 years old.

On Wedensday about midnight the 11<sup>th</sup> Day of December My thrice Dearly Beloved Confort Departed this life after Eleven Dayes Sicknes of that Deadly Disease of y<sup>e</sup> Small pox all w<sup>ch</sup> hath tended to my allmost insuportable grief After the enjoyment of her my Sweet Martha 20 years.

1678  
Martha

10

#### NEW ENGLAND ANNO 1678

And Now alas! there Lyes Interred in One Tombe att the higher End of the upper Burying place in Boston my Dear Wife Martha Saffin & five of the Eight Sons She bare unto me. Namely my Son John y<sup>e</sup> first who Dyed on the tenth Day of December 1661 w<sup>n</sup> he was upwards of two years old a faire Comely & towardly Child and sensible unto his Last

Next to him my Son Benjamin Dyed an Infant that lived but about 30 hours the 16<sup>th</sup> Day of June 1672

Next to him my Son Joseph Deceased of a flux when he was about feven years old, A Brave Comely And

Every way beautifull, & as witty & towardly a Child  
as one Shall see Amongst A thousand

*Next to him my Son Simon Dyed of that mortall  
and most Epidemicall Desease of the small pox who  
was aliso faire haire comely youth, had attained to a  
good Degree of Gramar, and allmost a Nonefuch for  
a Naturall veine & fancy of Limning where in he did  
super Excell, to y<sup>e</sup> Admiration of all y<sup>t</sup> saw him*

1678  
Dec<sup>ber</sup>

*And Next to him my Eldest though seconde Born  
son John who was the Darling of his time here for  
witt & learning and a sweet behaviour amongst all  
sorts of persons of good Repute that had any knowl-  
edge of him & had perforence in the College for his  
parts and learning above Thirteen of y<sup>e</sup> Cllasses being y<sup>e</sup>  
head of all them y<sup>t</sup> were Contemporays with him;  
But God took him aliso away by Death with the same  
Desease of y<sup>e</sup> small pox to my amazeing grieve at y<sup>e</sup>  
los of him and so many in so short a time.*

Memorandum That On the 23<sup>th</sup> March An<sup>o</sup> 168<sup>7</sup>/<sub>8</sub>  
I landed my Goods & Houshold Stuff at my house  
att Boundfield in the Township of Bristol

168<sup>8</sup>/<sub>7</sub>  
March 23<sup>th</sup>

That in the Month of March 1688 I began to plant  
my Orchard at Boundfield and finished it in 1691

1688  
1691

Martha Saffin

Anagr: { 1 In hart am Saff  
          2 Ah! firm an fast

In hart am Saff ha firm and fast  
To my Beloved to my Last  
      or

Am Safe in heart, ah firm and fast  
To my Beloved to my Last

II

NEW ENGLAND ANNO 1664

*Copied*

Hereffollowes a Copie of an Epistle Concerning Jesus Christ taken out of Humane history by which may appear that the Heathen Did acknowledg Christ (though they Did not believe on him) & in Their Histories make mention of him w<sup>ch</sup> is Consentanious to the verity of The holy Scriptures.

In the Dayes of Tiberius Cesar the Empero<sup>r</sup> as y<sup>e</sup> Governo<sup>r</sup> of Sundry Provinces under the Senate & People of Rome use to Advertise the Senate of such Names as Chanced in Divers Countreys Publius Centulus being at that time Presidenc in Judea wrott an Epistle to the Senate of Rome the words whereof are these.

There Appeared in these our Dayes A Man of great vertue Named Jesus Christ who is yet liveing amongst us, and of the Gentiles accepted as a Prophett of truth but his owne Deciples called him the son of God, he Raised the Dead cured all maner of Deseases; A Man of stature some what tall and Comely, with A very Reverend Countenance such as the beholders may both Love and feare his haire of the Colour of a Philbird full Ripe and plaine allmost downe to his Eares from his Eares Downward somewhat Curled & more greyant of Colour waveing about his shoulders in the middest of his head goeth a seame or partition of his haire After the maner of the Nazarits his forehead very plaine and smooth, his face without Spott, or wrinkle beautified with Red. his Nose & mouth so formed as Nothing could be Reprehended his Beard somewhat thick agreeable in Colour to the haire of his head, not of any great length but forked in the middest, of an Innocent look, his Eyes grey and quick in Reproveing his voice terrible in Admonishing Courteous and faire spoken pleasant in speech mixed

with gravity it canot be Remembred that any have seen him Laugh, but many have seen him weep; in proportion of Body well shaped & straight his hands and Arms right Delectable to behold in speaking very temperate modest and wife A Man for his Singular Beauty surpassing the Children of Men.

Subscribed Publius Sentullus his Epistle to the Senate & People of Rome when he was Governo<sup>r</sup> In Judea.

*Copia*

NEW ENGLAND ANNO 1676

12

Much Hon<sup>rd</sup> Sr The multiplicity of thoſe Imergent Affayres that are Dayly preſſing upon yo<sup>r</sup> Hon<sup>r</sup> is ſuch y<sup>t</sup> that a fitt Opportunity of any Speech in privett with you is Rarely to be obtained; and therefore I p<sup>r</sup>effume upon yo<sup>r</sup> favo<sup>r</sup> to make this Application to yo<sup>r</sup> Hon<sup>r</sup> there unto p<sup>r</sup>efent you w<sup>th</sup> a few things in writeing w<sup>ch</sup> in my weake Apprehention may tend to the peace & welfare both of Church and Commonwealth.

S<sup>r</sup> the matter is Concerning that unhappy Difference & miſunderſtanding &c this Letter is ſince Transcribed in folio amongſt other things of that Nature &c.

*Memorandum Anno 1680*

On the fourth Day of June I was married to my Beloved Wife Mrs Eliz<sup>a</sup> Lidgett By the Wo<sup>r</sup>ppfull Joseph Dudley Esq<sup>r</sup> in the Town of Boston.

1680  
June 4

And of the 1<sup>st</sup> Novemb<sup>r</sup> 1687 my ſaid Wife Departed this Life after ſhe had been ſundry years Bedrid, and ſome part there of Distracted, but came to her ſelf againe, before ſhee Dyed.

1687  
9br 1

1688  
November 16

*Memorandum Anno Dom: 1688 Nov<sup>ber</sup> the 16th*

That I was againe Maried To my Dear Wife Rebecca Lee Daughter to the Rev<sup>d</sup>: M<sup>r</sup> Sam<sup>ll</sup>: Lee (now Minister in Bristol) by the Rev<sup>d</sup>: M<sup>r</sup> Sam<sup>ll</sup>: Angier Minister of Rehoboth.

1691

*Memorandum That on the Day of 1691 Mr Sam<sup>ll</sup> Lee my Hon<sup>ed</sup>: Father Embarqued for England in the Ship*

Capt: Jn<sup>o</sup> Foy Comand<sup>r</sup>.

That the Said Ship was taken by the ffrench, and carried into France where that Eminent Divine Breathed his Last, and there Buried to the great and Irrepairable Losf of the whole family: and a university of Learning.

13

AN ELEGIE ON THAT PROFOUND DIVINE M<sup>R</sup> CHARLES  
CHANCEY LATE PRESIDENT OF HERVARD  
COLLEDGE IN N- ENGLAND.

1671

Great Chancey's gone, his Terren part is Dead  
The Prophets Master's taken from their Head  
Then marvell not to see this mournfull guise  
Wringing of hands, and tear bedewed Eyes:  
That Soll, and Luna and the fermament  
Seeme to Instruct us how we Should Lament.  
But rather wonder we Should want the Sence  
Of Our great Losf in his Departure hence  
To speake his praises due: or to sett forth  
His true Desert, his rare Transcendent worth  
Is not my Taske; my muse durst not aspire  
To hold a limb to his Saraffick fire;  
Whose Sublime Parts, and Inellects profound:

High raised fancy, and his Judgment Sound:  
Did out doe Fame; and his Converse with Heaven:  
Might fittly place him one with Christs Eleven.

*Epitaph*

Here lyes a worthy who did Erft inherit  
A liberall portion of Elijah's Spirit  
Chancey the School-man: Great Divine whose fame  
First took its Rise, and from Grand Cambridg came  
Who in his pregnant Braine was wont to carrie  
Arts Master-pieces like a liberarie.

Anag: { Grace Ellsworth } alias—Saffin  
Sel grace worth

Sel grace worth money; more worth one little graine  
then all the Incomes of the King of Spaine:  
yea the whole world: since greatest Monarchs high  
with all their wealth, the least graine cannot buy.  
Then surely you were here Exceeding Rich,  
That of free Grace you truely own'd so much,  
Yet tis no wonder, since you Ere did love  
that grace God gave you Ever to Improve:  
to best advantage, so that many a year,  
you did improve your Gracious Talent here;  
in use of meanes you Dayly did frequent  
unto Gods Glory, and your Soules Content.  
Cherish That Heaven-born Soul of yours, did allways  
with the fathings of Gods house w<sup>ch</sup> made it florish  
Like a green Bay Tree: w<sup>ch</sup> was ne'r beguild  
of its due moysture: Since you from a Child  
did know the Holy Scripture: in that Station  
Learnd'ſt that, which made you wise unto Salvation.  
Nor did you onely tread Gods holy wayes:  
Just in the prime, and morning of yo<sup>r</sup> Dayes;  
But allfo persever'd; being truly Sage  
did bring forth fruit to God in your Old age.

An elegie on  
his Dear and  
truely pious  
Mother Mrs  
Grace Saffin  
alias Elfworth  
who Departed  
this life in  
London in a  
good old age.  
Anno

So that this Honour's your undoubted Due,  
of being a young Saint, and an Old one too.

14

## OF CLIMACTERICALL YEARS

A climactericall year is every Seventh year at w<sup>ch</sup> time the Course of the Planetts return to Saturn who is comonly Cruell and Noysom to us; But Seven times Seven, and Especially Nine times Seven w<sup>ch</sup> is 63 are most fatall, Even as Luna w<sup>ch</sup> is the nearest Planett to us, and Swiftest of Course passeth almost Every Seventh Day into the Contrary Sign of the same quallity from whence She came forth, and thence proceed the Critical Days: So Saturn w<sup>ch</sup> is the Planett farthest from us, and Slowest of Course (Resting in one Signe as many yeares as the Moon doth Days) bringeth These Climactericall years as 7 : 14 : 21 : 28 : 35 : 42 : 49 : 56 : 63 : 70 : 77 : 84 : 91 : &c.

Aulius Gellius Reporteth that the Emperour Octavian wrott a Letter to his Step-Son via Rejoice with me my Son for I have now past over y<sup>t</sup> deadly year and Enemy to Old age, Sixty Three.

*The Critticall Days are.*

|                         |                                       |
|-------------------------|---------------------------------------|
| The 1: & 7: of January  | The 10: & 13: of July                 |
| The 3: & 4: of february | The 1: & 2: of August                 |
| The 1: & 4: of March    | The 3: & 10: of Septem <sup>ber</sup> |
| The 8: & 10: of April   | The 3 & 10 of October                 |
| The 3: & 7: of May      | The 3 & 5 of Novem <sup>ber</sup>     |
| The 10: & 15: of June   | The 7. & 10 of Decem <sup>ber</sup>   |

*The Predominance of the Humours*

Every Humour Reigneth Six hours.  
Blood is Predominant from Nine in the Night, till  
Three a Clock in the Morning

Coller from 3 in y<sup>e</sup> Morning till Nine a clock.

Melancholy Ruleth from 9 a clock in the Morning till Three in the Afternoon.

Fleam Governs from 3 — In the Evening till Nine a Clock at Night, so that Fleam and Melancholy Reign at Night, & Blood & Coller in the Daytime. Alfo Blood hath his Dominion in the Spring, Coller in the Su<sup>m</sup>er, Melancholy in Autome, ffleam in the Winter.

Hence Note that if you fall into a Disease, mark well the hour when it begins: and the Humour then Reigning the better to find A Remedy. To Conclude consider the Critcall Days in w<sup>ch</sup> are great Alterations Either towards the Recovery, or yo<sup>r</sup> farther Sicknes; most comonly the Critcall Days happen the 7 : 14 . 21 . or 28 from the Beginning of yo<sup>r</sup> Sicknes. Notwithstanding according to the Course of the Moon the 4<sup>th</sup> Day, the 11 : 17 & 24<sup>th</sup> Day from the beginning of yo<sup>r</sup> Sicknes will foretell you whether you shall amend or grow worse &c.

#### DIVERS READINGS ON VARIOUS SUBJECTS.

15

It was the Speech of A great Moralist that Let any man p<sup>r</sup>sent me (Saith he) the most Excellent and Blameles Action, yet I will (if I please) Oppose it with the Imputation of so vicious and Bad Intentions, all w<sup>ch</sup> Shall Carry a face of Likelihoods

Government is the Prop & Piller of all States & Kingdomes, the Cement, and Soul of Humane Affaires, the Life of Society and Order, the very Vitall Spirit whereby so many Millions of men doe Breath: the life of Comfort and peace, and by w<sup>ch</sup> the whole Nature of things subsist.

It is concluded by Divines that after the fflood men

living five or Six Hundred years One might see one Hundred Thousand Persons of his Posterity, over whom he Excercised both Paternall, and Regall Authority and Sovereign Power.

A Coward Saith A Divine is a Slave to his Superiors, a fellow Fool to his Equalls, A Tyrant to his Inferiors, A Wind Mill to Popular Breath, being not able to any of these to say so much as No.

Hee that (thô meanly Descended Enables his ffamily by his personall worth and Excellency is far more Honourable then he that (being Nobly Born) Blemisheth his own house by fordid practices and Stupid Debauchery.

It is A Maxime in Humane Policy, that it is not Safe Sudenly to Reverse Transactions of State, thô Tainted w<sup>th</sup> manifest Impressions of Err<sup>r</sup>.

As Honiesty is the best Policy, Even so is Christianity the Highest Nobility; for to be well Descended, and live like a Humane Beast, is a Notorious Blemish to a Noble ffamily.

He is more truly Noble who by his Reall Innate and Acquired Worth hath Embellished his ffamily, than him that Derives his Extraction from The Race of kings yet Degenerates from his Ancesto<sup>r</sup>s.

Never came any Man to an High Place Wrongfully & unworthily but he Excercised his Power Wickedly and unjustly.

Generous and Noble Spirited Parents doe ordinarily Begett the like Children. as faith The Poet

*Strong men from Strong their Native Strength doe  
Gather  
Both Bull, and Horse, take Spirit from their  
ffather.*

Nothing can be so odious to A Brave Spirit as Ingratitude There are two sorts of Professions that are little Regarded or Remembred but in time of Extremity viz Soulders & Physicians; and it is a Crime of Mankind onely to vallue them of whom they have present Need.

The House of Austria is Deemed one of the most Ancient and Noble familys in all Europ, from whence hath sprang successively Thirteen Emperours of Germiny.

*An Epitaph on that Eminent and truly pious Materon  
Mrs Mary Willett wife to the Wo<sup>r</sup>ppfull Thomas Willett  
Esqr, who Departed this Life on the Eighth Day of Jan-  
uary 1669*

16

Here lyes the Peereles Parragon of fame  
Mary (the vertuous) Willett is her Name:  
whose true Deserts to Shew, Requires a Straine  
proceeding from a Heliconian Braine.  
both grace and Beauty in her face did shine,  
Enthron'd in Majesty allmost Divine:  
Which mix't with mildnes, did the more Advance  
The lovely Splendour of her Countenance.  
had She liv'd in the Days of yore when such,  
who ne'r Excell'd in vertue half so much:  
She would have been above them fett on hie,  
And been Adored as A Deitie;  
yea Venus, Pallas, Diana, and the Graces:  
Compar'd with her, should all have lost their  
places

And all thofe Temples for them richly Stated,  
 Should to her Honour have been Dedicated.  
 But now She's Parradiz'd Tryumphantly,  
 Where She shall live unto Eternity.

*An Epitaph on his truly loveing and Dearly beloved  
 Wife Martha Saffin who Departed this Life on the Eleventh Day of December 1678*

Here lyes the Dear Companion of his life,  
 To whom Twenty years God gave her as a Wife;  
 Nigh ffourty years She liv'd, did not fullfill it,  
 Was Second Daughter to Renowned Willett.  
 Her Name is Martha Saffin, which she hath  
 Deriv'd from him who wrott this Epitaph.  
 Her rare Endowments can't be here Express' t,  
 But written are allmost in Every Breast,  
 So let her Rest, untill her Saviour Dear,  
 To call her hence shall in the Clouds Appear.

*on the Tombe-side*

Here lyes the Mother and her Sons, even five,  
 Most lovely to behold, when all alive.  
 Since her Interment there were two Sons more  
 layd with her,  
 in the same Tombe to wit Josiah, & Joseph the  
 second.

#### ANOTHER ON HIS DEAR MARTHA

Here lyes a Lovely Dame scarce had her Peer  
 For true Affection to her Husband Dear  
 Her ffourtieth year She saw but did not fill it  
 Was Second Daughter unto Captaine Willett  
 In Splendid Beauty She did much Excell  
 But the Small Pox, did it, and her Expell.  
 Zealously Pious, Sweet in Converfation

And did Excell in Childrens Education  
Good to the poor Comiserated all  
That were Afflicted, whether great or Small  
Liv'd Twenty years a Wife, belov'd Desir'd  
And for her true Perfections much Admir'd  
Thus liv'd this Dame, and thus she Dy'd whom all  
That knew her worth did Martha Saffin call,  
She sleeps in JESUS in this Tomb profound  
Till HE shall rafe Her at last Trumpets found.

*A lamentation on my Dear Son Simon who dyed of the  
Small pox on the 23 November 1678*

Simon my son, son of my Nuptiall knott  
ah! Simon's gone, Simon my son is not  
whose Heaven-born Soul in full ripe fruit appears  
wherein he liv'd an age above his years.  
whose pregnant witt, quick Genius, parts sublime  
facill'd his Books, made him Pernassus clime  
and Dare Apelles so were he alive  
Who best should . . . or Rarest piece contrive  
He unappall'd with humble Confidence  
could to's Superiours speak without Offence  
So free and unconcern'd as one had been  
conversing with his Equalls Dayly seen  
his Towering Fancy, and his quaint invention  
Excell'd most of his Standing and pretention  
Lovely in's features his Complection fair  
of comely Jeasture, flaxen was his haire  
But that which Crowneth all the Rest  
In his own language better is Exprest.

When he was goeing on in the Thirteenth year of  
his life he was in the month of November vissited with  
that sore and then Epidemicall Distemper of the small  
pox, and haveing very patiently layen under Burthen  
thereof about 15 Days (all hopes of his recovery being

all most gone) Doct<sup>er</sup> Cook (who was his Physician) came to him and asked him how he did, Simon answered never better in all my life. Doct<sup>er</sup> How so Simon. Simon why Because I shall be blessed to all Eternity. The Doctor (thinkeing he might be in a Dilerium) Replyed But Simon how do you know you shall be blessed to all Eternity. Simon. Jefus Christ hath told me so, and I Dare not but beleive him, the like and more he said to the same purpose he said to Mr Willard the Minister who came after and often to see him. And so he went on & continued with Soul-Ravishing Expressions till his Speech faild him to the Comfort and Admiration of all that heard him, and

[written in margin]

on the 23<sup>th</sup> of November 1678 he went Tryumphantly to Heaven. He also often said Mother Brother John, come away make hast adding, that they must follow, and that Mr Thatcher did look and waite for . . . and that there was Room Enough for them all in Heaven.

18

*An Epitaph on the W<sup>or</sup>pfull Thomas Willett Esq<sup>r</sup>  
who Deceased on the      of June 1674*

This was  
written out of  
place the copie  
being  
mislay'd.

Here lyes Grave Willett whose good Name  
Did mount upon the wings of fame  
Who into place did not Intrude  
(A Star of the first Magnitude)  
But's prudence, piety, and Zeale  
ffor God in Church, and comon weale  
His reall worth, and Generous Spirit  
Which constantly he did Inherit  
His Hospitallity and Love  
Courteous Behaviour like a Dove  
Made roome for him that all did fee  
He had Attain'd to the ffirſt Three

But now He's gone to his Long home  
 And taken from the ill to come  
 Liv'd here Desir'd, Lamented Dy'd  
 Is with his Saviour Glorified.

*Upon the Death of his much Esteemed friend Mr Jn<sup>o</sup>  
 Saffin Jun<sup>r</sup>. who Expired on the Nineth of Decemb<sup>r</sup> 1678.*

Awake Sound Sleeper! hark, what Dismall knells,  
 Arrests thy drowsie fences, and compells,  
 Unbiden Tears to flow, from such a Source  
 As doth deny Nature her freer Course.  
 Ah me! to well I know, my Dearest friend,  
 In whom my Joyes did terminate & End,  
 Hath payd to Death her Dues; Thus God De-  
 crees,  
 To some their minutes to other some Degrees.  
 So Irriverable is this our Doome,  
 That in our Loftiest hopes we find our Tombe!  
 Death rangeth here and there and Nips thosse Buds  
 Who might have prov'd worthy, Thrice worthy  
 Studs,  
 In this our Zion but what shall we say  
 Sculls of all Sizes lye in Golgotha.  
 Ascend Mount Calverie, and ther you'l see  
 To young and Old Deaths Equall Destinye.  
 The Rich as well as poor, the low and high,  
 At last their Nebo must Ascend to Dye.  
 To all God grants their Tallents; some w<sup>th</sup> ill  
 ffull fraught doe live whilest they their measures fill.  
 Others (to whom the Largefs of Gods grace  
 Makes sedulous) Employ their time apace  
Rightly

Rightly improve their towne; Denizon'd then,  
 Cittizens of the New Jerusalen

Even such an One we mourne; for many years  
 This justly claimes the Tribute of our Tears  
 Call me some Curious Painter whose rare art  
 In due proportion can Limne Every part,  
 Exactly well, then (Sirs) where will you find,  
 Another like Endow'd\* with such a Mind  
 Bigge with Endowments fraught with Learning so  
 As did the Bancks of Nature overflow,  
 Nature to few so kind, yet here we see  
 Nature Intended Partall to bee  
 And must such thriving in plants thus hurled be  
 Into the Caverns of Oblivitye,  
 Yes, yes they must we see the Sacred vanne,  
 By laws more sure than Mede or Persian,  
 Doth part the Soul & body and Comands  
 Them listed Souldiers to Deaths Numerous  
 Bands;  
 And thus Deprives us by a just Decree  
 Of great Supporters in our Miserie.  
 Unto the Potter then shall viler clay  
 Aske reasons of it's fformer, shall man gainesay  
 Or yet Demand a reasoun of his God  
 For takeing in his hand his Scourging Rod,  
 Rather be silent feing God so Comands,  
 Better then in our own, when in God's hands  
 Had I Witts Monopoly; would some kind Muse  
 Into my Cloudy Fancy skill infuse  
 By lofty Straines I'd raise his fame so high  
 As is his Heaven-born Soul's filicity  
 But ah! my Simple muse, what flattering smile,  
 Drawn from Apollo's face could so beguile,  
 Thy feeble hopes to think thou couldst acquitt  
 What's Due unto his Learning, vertue Witt;  
 Rather Adjourn thy grief Suprefs this payne  
 And labour Earnestly for to Constraine  
 Thoſe that Esteem him to sitt down with thee

\*Adorn'd

And strive to weep him forth an Elegie  
 And softly whisper those that yet Survive  
 Though John & Martha're Dead yet God's alive.

Ah te mea si partem anime rapit, Horat.  
 Maturior vis, quid moror alterna. ad Meunatem  
 Siclevit  
 Grindall Rawson

My Dear Son John's deceas'd ah! gone from  
 hence

Son of my Joy, my Strength, my Excellence  
 Thô the second Son, the Eldest that surviv'd  
 and had allmost to seventeen years ariv'd  
 who in the Colledge Chief of Thirteen was  
 that then were Entered Members of his Clasf  
 ah! he is not but gone to take his Right  
 of Heritance among the Saints in Light.

a brief Elegie  
 on my Dear  
 Son John  
 the second  
 of that name  
 of mine

*Part of A Prophise w<sup>ch</sup> hath been in Manuscript in the  
 Lord Powis his family about 60 years*

About the time when One shall be  
 Joyned unto two times Three  
 And 4 times 10 w<sup>th</sup> 4 times two  
 Amongest us shall be great adoe  
 An Eagles Head that time shall fall  
 Scattered will be Her young ones all  
 Then shall a Cipher Swell full great  
 His Name one Hundred takes the seat  
 and shall doe Mighty things before  
 He is removed off the shore  
 But ten times 4 with 3 times 6  
 Doth in another world infix (1658)  
 Then quickly after you shall Spie  
 The Eagle back againe to fly  
 And shall himself bedeck againe

20

tis now about  
 70 years  
 since

With feathers of his ffathers Traine  
Till heavy times shall make men say  
Offrines alas, & well a day  
And with that day a Death might find  
For some thing troubles fore their mind  
Then after all a Cloud shall come  
And allmost Darken Quite the Sun  
And in that time shall actions bee  
Chiefly carried on by three  
The Crofs, the Surplice & the Crown  
Great treachery & blood shed then  
Shall Sweep away great Store of men  
The Lyon and blue flower shall seek  
Quite to Destroy Heretick-Sheep  
And England shall be hard bestead  
Before the Miter hence be Rid  
False Ireland contrives our woe  
But Zealous Scotland doth not fo  
Begin againe at one and Six  
And ten times Seven begin these Tricks (1677)  
And for a time shall last fullsore  
Till you may Number One & Four — 1682  
And for ffour more it shall abate  
to wellcome in a Happie State  
Then better Every Day shall bee  
But no more king in England fee.  
When 8 times 8 & 3 times 3.  
With Six & one shall joyned bee  
Then shall a Sacrificed &  
In Dust shall Lye that Arant Whore  
And all her Bratts turn'd out of Door.  
J. R. shall into Sadle Stride  
And furiously to Rome shall Ride  
His Principles no longer hide  
The Pope shall have a fatall fall  
And never more trouble White Hall

Nor Englands people more Enthraule

But

But he that Chanceth to Survive  
 To see the year of Eighty five  
 Shall see this Land begin to Thrive  
 O England wonders w<sup>ch</sup> have never been  
 Three Queens in England shortly shall be seen  
 Two Dukes shall highly for the Crown contend  
 Each shall bring Englands Monarchy to End  
 Bishops shall fall into Contempt & Scorn  
 And Gosspell Angells shall our Church Adorn  
 If any aske how this shall come to pafs  
 The ffox shall Ride the Goose, the Goose the Afs.

21

*An Acrostick on Mrs Elizabeth Hull*

Elustrious Dame whose vertues rare doe shine  
 Like Phoebus faire in her Mirridian line  
 I one doth thee favour for me think I see  
 Zealous Dame Nature hath Adorned thee  
 Above the Nymphs, in fair & comely feature  
 Beautious-Sweet-Smileing & Heart-moveing Creature  
 Ere may you prosper, may Great Juno pleasure  
 Thee with High honour & with boundlesf Treasure  
 Heavens give thee Sweet content, when heart & hands  
 Hymen Shall Joyn in Sacred Nuptiall Bands  
 Venus, & Vesta then shall with the Graces  
 Lead hand in hand to Crown thy Dear Embraces.

J. S.

*One presenting a rare Book to Madame Hull Sen<sup>r</sup>:*  
*his Vallintine*

Here's Witts Extraction Morall & Divine  
 Presented to you, by your Vallintine  
 Here's Florid Language Suiting well yo<sup>r</sup> Straine

The Pallas of a Rare Mercurian Braine  
 Appollo's Darlings & the Hesperedes  
 Doe with the Graces joyntly seeke to please  
 Your Towering fancy & Ingenious Spirit  
 You by the favour of the Gods Inherit  
 And I in Honour of my Vallintine  
 Leave Her Devoted at Minerva's Shrine

J. S.

22

## AN ACROSTICK ON MRS. WINIFRET GRIFFIN

Within the Casket of thy Coelick Breast,  
 Inclof'd is vertue like the Phenix Nest.  
 Nor can the merits of A Noble mind,  
 Invested be, with one more true and kind.  
 Fair Venus, & Minerva, both combine:  
 Resplendently, to make their Graces shine:  
 Each in her proper Station; Witt, & Beauty  
 Take Thee for Mistris out of Bounden duty.  
 Great are Joves favours on thee passing Sence  
 Rare Master-piece of Natures Excellence.  
 Juno confer on Thee out of her Treasure,  
 Fresh new Supplys of riches, Honour, Pleasure:  
 Firme to Abide, may Hymen give consent,  
 In Nuptiall State, to Crown Thee with content:  
 N'ere may thos Joys abate, and then Endeavour  
 in your own Cupidons to live forever

J. S.

*An Acrostick on Mrs Lettice Corbin*

Like to Aurora's Splendor in the morn,  
 Even so thy Beauty doth thy youth Adorn:  
 There's such heart moveing Graces shining Clear  
 In the Expantion of thy Hemisphere  
 Conspicuous to all well Descerning Eyes,

Enough to make Lovers Idolatrize;  
 Compoſ'd with vertue inward riches Rare,  
 O that's a Jewell is both choice and faire.  
 Rare Modle of Perfection may Heavens Raine  
 Blessings of all sorts on thee may Jove Daine  
 You hearts content, with Honour riches Store;  
 Never to ceafe while time shall be no more.

J. S.

To His DEAR

FRIEND W. T.

*January the 15<sup>th</sup> 1672*

23

I Sing not of the Gyants Warres that Rings  
 Throughout the world, nor of such kind of things  
 That's not my taske; my Muse hath by coſtand  
 A Nobler Subject now to take in hand  
 Which is a Queen a pure and Spotleſs Dame  
 Of High Extract, and Vertue is her Name  
 Whose true Defert Deserves a Sacred Quill  
 That Sprang from that moſt Fam'd Parnassus Hill  
 For to Deniate it or Rather  
 An Angells pencill to fet forth thoſe Rayes  
 That Sremeth from her Beautious face allwayes  
 That Sreames from Her Transfluent face allways  
 And O you high-born Soules & Powers Divine  
 Affiſt my Muse, you Sacred Sisters Nine  
 I to the life may with Saraffick verſe  
 The Splendor of this Glorious Queen Exprefſ  
 As may Attract more followers to apply  
 Themſelves to waite upon Her Maſteſty.  
 The ancient Heathen under vaine pretences  
 Did ſome Adore much for their Excellences  
 And for great Goddesses fet them on High  
 Vefting poor Wormes with Imortallity  
 Juno for kingdomes that in wealth abound  
 Pallas for wiſdome & all arts profound

or

Minerva Goddes of the Muses and  
 Venus for Love and Beauty chief must stand  
 Diana was a Huntress very Chast  
 And so was Vesta to, above the vast  
 With many more besides, none can Deny  
 Which Heathenish Poets use to Deifie  
 But these were fictions of their Idle Braines  
 For every One had Her peculier staines  
 And therefore all, nor any to Compare  
 In true Respect unto this Beauty rare.  
 Much hath the learned in all ages said  
 And Her perfections variously Display'd  
 Some say She is a Nymph came down from High  
 And is the Daughter of the Deitie  
 And some affirm for truth & no Devise  
 She was that tree of life in Paradise  
 But others Speak in a more sober Sence  
 That Shee's of all things Good the Quintessence  
 Others conceive 'twas that Eternall law  
 God gave unto the World to keep in awe  
 The Sons of Men to curb their Arrogances  
 And lead their Lives free from Exorbitances  
 And some more Breifly doe themselves Expres  
 That say She is the way to Hapinesf.

Now

Now what she is, or this or that or Neither  
 My muse presumes not to Determine whither  
 But sure I am whatever hath been said  
 A Queen She is and She must be obey'd.  
 The greatest Monarchs of the Universe  
 The mighty Nimrods of the times, no less  
 The high, the low, the rich the poor & all  
 Degrees of men, both Sexes, great & small  
 Must all submitt, and must be Ruled by  
 The Edicts of this Princes Regency;

Or otherwife a Maxime it is  
Condemn'd they are and cast into the Abifs.  
She gives Co<sup>m</sup>and unto the Prince that he  
Rule not by Rigour but with Clemency  
She bids the Judge in's Circute through y<sup>e</sup> tribes  
True Judgment give: and not to Judge for Bribes  
She tells the Lawyer he must plead the Cause  
Of the poor, as rich, and not pervert the Laws  
And more Especially be sure that Hee  
On Either side take not a Double Fee  
She wills the Justice to hate Averice  
Encourage vertue, and to punish vice  
The Juror She would have his Oath to mind  
True Verdict give, and for the Just to find  
Of the Divine She chiefly doth Require  
Hee teach the Truth for love and not for hire  
That he the Peoples good seek more than pelfe  
Preach to them Christ alone and not himselfe  
And to Confirm Each truth, his Conversation  
Be Suitable without Prevarication  
She faith the Merchant must good Conscience use  
And not in's Traffique great or Small abuse  
That in Scarce times He doe not much Exact  
On men's Necessitys; So guilt contract.  
The tradesman, and Artitian She Declares  
Must be more honest, and not make false wares  
The Planter She would have more truly act  
Not Swear tis good when it is falsely pack't  
She tells the Husband he must love his wife  
Give her what's Due, not Strike her for his life  
She wills the wife to own him as her Head  
And in no wise abuse his Marriage Bed:

To

To Love, Obey, and Honour him as Due  
And unto him in all Respects, be true

25

But not to keep an Inmate to Diffever  
Her Husbands, and her Honour both together  
And therein him Abuse in mind & State  
His head Adhorn Seed Illigitimate  
T'were well if Magistrates took more Inspection  
Unhouf'd those Varlets by the Laws Direction.

Shee Charges Children Parents to Obey  
And in Observant Love Doe what they may  
That Parents give their Children Education  
According to Each Ones peculier Station  
That Servants be Industrious & upright  
As well in the Absence as their Masters fight  
That Masters give their Servants what in Reason  
They ought to have, in its due time & seafon  
And to Conclude this Royall Queen doth give  
Laws to all Mortalls that did Ever Live.  
(Her Matchles Excellence and Royall State  
Shall Never Cease, Shall Never Terminate)  
Which unrepeal'd Shall Stand & be in force  
Whilst Vertue Reignes & Phoebus keeps her Course  
Thus S<sup>t</sup> my Muse at yo<sup>r</sup> Co<sup>m</sup>and  
Humbly, presents into your hand  
ffair Vertue tho in homly Dres<sup>s</sup>  
(I know you'l like her ne'r the lefs)  
Limne Her unto the life I can't  
But beg yo<sup>r</sup> pardon for my want  
of Time, and pencil to Express  
Her Rare Transcendent Comelynes.  
That so She may Attract all Eyes  
Her Beautys to admire and prife  
The Draught is true, thô Rough, but yet  
I know you will Embelish it  
Before you sett it to be feene  
of those are Strangers to the Queen  
So Masterwork-men use to Mend

Their Servants Err<sup>r</sup>s Ere they Send  
 The Piece unto the Person Due  
 Or it Expose to publick view.  
 You Daine to doe it as tis fitt  
 Unto yo<sup>r</sup> Censure I Submitt  
 Who as your Servant shall Endeavour  
 To love and honour you forever.

J. S.

AN EPISTLE TO A YOUNG LADY UPON THE PRESENTING  
 AN ACROSTICK ON HER NAME.

26

*Madam.* If any Phrase above seemes to arive  
 To that Degree called Suparlative  
 Or that your Modesty your Due Denys  
 And Blushing tell me I Hyperbolize  
 I can with Confidence Return the same  
 And tell you plainly tis your very Name  
 And that I have not any way Perplext  
 The Genuine sence, but kept unto the Text.  
 Onely in this I must yo<sup>r</sup> pardon Crave  
 My Muse so fair a Subject Dressed have  
 In plaine Attire, But this may plead Excuse  
 Tis quite contrary to the Common use  
 And Native Beauty doth most Clearly Shine  
 When its own Ornaments makes it Divine.  
 Well, bee't as tis, Sure tis A Demonstration  
 Self Interest here in can be no Temptation  
 To Deviate from Truth for Since that I  
 Am in no wise in a Capacity  
 To Benifit my Self in the Fruition  
 Of so much Worth; stated in that Condition  
 Ile in Defence thereof undaunted Stand  
 Madam yo<sup>r</sup> Humble Servant at Comand

J. S.

*An Epitaph on Mrs Eliz<sup>a</sup> Buttler who Deceased Jan<sup>y</sup>  
12<sup>th</sup> 1672*

Here Lys the Relicts of A Comely Dame  
Of good Descent, and Buttler is her Name  
Who Loyall was in four fold Mariage State  
Courteous to all, to the poor Compassionate  
Zealously pious, Sweet in Conversation  
Both to her Husband, and to Each Relation  
Of humble minde, yet kept her Thoughts on High  
Modestly meek, mixed with Majesty.  
Frugall yet free: well seen in Huswifery  
And allways given to Hospitallity  
And in a word, to Speak her Excellence  
of Femall worth She had the Quintessence

I. S.

Zenobia:Pulcherevia, Semeriamis, Isabella of Castile,  
and Elizabeth of England, are Marshalled Together  
for most Renowned Queens.

It is Reported for a Certaine Truth that the Mines  
in Peru yeild 3000 Crowns Every Day in Gold oare  
And that the Mines in Mexico in Silver yeild much  
more.

Germandiett.

27

#### DIVERS READINGS ON SUNDRY SUBJECTS.

It was A Saying of Demosthenes the Greek Oratour,  
That the Generallity of men doe with pleasure harken  
to Reproaches and Callumnies: But take Little or no  
pleasure in hearing the vindication of men clearing  
themselves from those Reproaches.

It was also A worthy Saying of a Great Coun-  
cillour that a States-Man should Devote his will to

She had had  
4 Husbands  
and yet was  
but about 40  
years old when  
she Dyed.

God, his Love to his Master, his Heart to his Coun-  
try, and his time to Busines.

It is more Safe, and greater Prudence in any One in  
the Management of any Affaire: so to Act in the be-  
ginning Rather warely to prevent a Mischief; or Incon-  
veniency before it Happen, then Afterward to finde out  
Remedys to Cure it: He is the Best Gamster that is not  
Constrained to play an After Game: Hence we are Ad-  
vised in holy Writt to foresee the Evill and hide our  
selves. Crush y<sup>e</sup> Cockatrice in the Shell, And Stop the  
Breach in the Beginning.

Herein Doth Appear the Excellency of Witt; when  
with the onely Charge of witt, we can Employ another  
mans power to Our purpose.

In the Reign of Henry the Sixth 1422 Printing was  
invented in Germany at Mogunce by a knight Named  
Cuttenburghen; And brought into England by Wil-  
liam Coxton of London Mercer, who first practiced it  
in Anno Domini 1471

Virginia was of old called Wingandacoa; Sr Walter  
Rawlegh in the year 1584 had a Patent granted him  
for Plantation of it; But no Colony was sent till 1606  
And New England was first planted in 1624

*A Proverb, or Prophise of an Observant Statist*

When Italie Doth poyson want  
And Traytors are in England Scant  
When Spain's not proud, and hates a Punke  
And Hollanders Cease to be Drunke  
When France is of Commotion free  
The world without an Earth shall bee.

It is a true Rule in Cafes of Commerce Affectus astimari potest. Our love may be vallued in the price

The inward Senfes are the Comon Cinque Ports where Every Subject Lands to the understanding. The Eare presents to y<sup>e</sup> Comon sense: that Distinguisheth the Severall Sounds, and conveys it to The Fancy, that wildly Discants it, The understanding Comends it to the Judgment, that Examines it, and Recomends it to the Will, And the Memory Records it.

*And thus, as here the matter doth Present  
All acts are passed in Our Parliament.*

28

## DIVERS READINGS ON VARIOUS SUBJECTS

in A  
farewell  
Sermon.

Hee that doth anything Religious, Morall or Civill: must in the first place be groundedly persuaded that, that which he doth will be acceptable to and be Allowed of God.

One thing more let me minde you of that you be much in Blessing God for his Love and ffaithfullnes in Giveing his Son. and ascribe Blessing & praise to the Lord Jesuſ for all Spirituall Blessings, and for goeing to Heaven Blessing his people.

Eſpecially I Charge you to be Carefull to Spend the Lords Day w<sup>ch</sup> is precious time, w<sup>ch</sup> he hath ſet apart for himſelf, In a Thankfull Coñemoration of Jeſus Christ his grace, and Compassion to poor Siners; and not in Sports & paſſtimes; Study what you ſhall Render to him for ſuch his Suparlaſtive and Incomparable Love. And in the Due Sanctification of the Lords Day Endeavour that the Name of Christ may be Magnified & Remembred thru-out all Ages.

Another in his farewell Sermon Saith that ſuch as

are not carefull to Sanctifie Gods Day, are not for God, nor Religion any Day.

And Another Godly Minister on like Occasion did Exhort his people to mainetaine an High Esteem of the Lords Day. keep the whole Day holy morning and Evening. Tis not said Remember to keep part of the Sabbath Day: But keep the Sabbath viz y<sup>e</sup> whole Sabbath holy, Sanctifie it in privet as well as publick in yo<sup>r</sup> Houses as well as in Gods House, in yo<sup>r</sup> Closetts as well as in yo<sup>r</sup> ffamilys, doe not onely keep A Rest but Sanctifie that Rest. But How. By Meditation, meditate on the Sabbath of that Sabbatism that Remaines for the people of God. Heb: 4:9. Muse upon the Joys of Heaven w<sup>ch</sup> are pure Sperituall Constant & perpetuall So Order the Day that Secret Communion w<sup>th</sup> God may fitt you for Publick: and publick Ordinances fitt you againe for privet & Secret Comunion w<sup>th</sup> God I should be very to heare when I am Gone, that you should prove A Sabbath breaking People.

And Another Divine Saith Heaven & Holyness are Inseperablely Joyned together in the purpose and Decree of God the Father, in the purchase of God the Son, and the operation of the Holy-Spirit, and therefore it is Impossible that Ever any that are not Holy, should obtaine Heaven.

Mr. Newcomen's ultimum vale.

Another Minister in his farewell Sermon Saith thus Take heed of Extreames—Remember the Old-Non-Conformists were Equall Enemies to superstition & Separation Mainetaine Sober principles &c And Doctor Goodwin allso saith that It is a Bitter Err<sup>r</sup> and full of Cruelly to say we have had no Ministry, no Sacraments but Anti-christian all.

29

## DIVERS READINGS ON VARIOUS SUBJECTS.

Friendship & Munificence are Strangers in this world; Interest and proffitt are the Principles by w<sup>ch</sup> all are Sway'd and he that Expects anything otherwise will find himself but fairly Deceived.

Consideration is an Act of the practicall Under-standing where by it Stayes and Reflects upon its own Inventions, and compareing them with the Rule, it Lays a Comand upon the Will, and Affections to put them in Execution

The Maine property of Wisdom is to Direct all Actions to their Right and Universall End: on the Contrary it is the Greatest ffolly that may be to mifs and Err in and about the Ultimate End of a Thing.

Starres (faith Mr Venning in his Book Entituled mis-trys and Revelations) are Emblimatticall of Honour and Dignity they are Representations & Badges of Nobillity highth and Eminency Maximus was Stiled a Star.

Marriage is rather a Fellofhip of Dearest Amity, then disordered Love meerly carnall w<sup>ch</sup> is as Different from Amity as the burning sick heat of A ffeaver is from the Naturall kindly heat of A Healthfull Body.

Bolton

Nature Decline Men through all the Cafes, viz

|                          |   |                     |                    |                   |                          |                       |                         |
|--------------------------|---|---------------------|--------------------|-------------------|--------------------------|-----------------------|-------------------------|
| In the                   | <table border="0"> <tr> <td>Nominative By Pride</td></tr> <tr> <td>Genitive by Luxury</td></tr> <tr> <td>Dative by Bribery</td></tr> <tr> <td>Accusative by Detraction</td></tr> <tr> <td>Vocative by Adulation</td></tr> <tr> <td>Ablatively by Extortion</td></tr> </table> | Nominative By Pride | Genitive by Luxury | Dative by Bribery | Accusative by Detraction | Vocative by Adulation | Ablatively by Extortion |
| Nominative By Pride      |   |                     |                    |                   |                          |                       |                         |
| Genitive by Luxury       |   |                     |                    |                   |                          |                       |                         |
| Dative by Bribery        |   |                     |                    |                   |                          |                       |                         |
| Accusative by Detraction |   |                     |                    |                   |                          |                       |                         |
| Vocative by Adulation    |   |                     |                    |                   |                          |                       |                         |
| Ablatively by Extortion  |   |                     |                    |                   |                          |                       |                         |

But they are very Loath to acknowledg y<sup>m</sup> in any  
Cafe

It is Indeed a great Misery to be a Fool: yet it is  
A far greater that a Man cannot be a fool but he  
must Shew it.

Another saith Live in Subjection to the Higher Pow-  
ers, to Supream power and Authority; We are Branded  
for Rebells, y<sup>e</sup> fomenters of Divisions, Labouring to  
fire the Nation with Civil Discord, and ingage it in  
another Civil War, But our practice and Our Doctrine  
shall wittnes the Contrary to the world.

And therefor I Charge you before Gods holy An-  
gells, yea before God himself the great Judge of the  
world that yee be subject to the higher powers be ac-  
tively Obedient so far as you may keep peace and a  
good Conscience within; and when you cannot Obey  
actively, Obey passively fear not Josephs Prison, nor  
Jeremias Dungeon, nor Daniels Lyons Den, for a good  
Conscience praying for all in Authority that under them  
&c Labour I becheech you by your quiet & peaceable  
Lives to vindicate the Inocency of yo<sup>r</sup> Ministers, and  
their Doctrine from the black mouthes Blasphemys, re-  
proaches, Envy & malice of those Raileing . . .

AN EPITOMIE OF THE REIGN OF THE KINGS  
OF ENGLAND &c.

30

An<sup>o</sup>  
305

Constantinus (The ffather of Constantine the Great)  
came into England, and allso Dyed at York, where  
Constantine was first Saluted Emperour.

Adrian was the first Empero<sup>r</sup> of Rome that came  
into England to Releive it from the Invasion of the  
Scotts & Picts

An<sup>o</sup>  
Christ  
124

Ano  
xti 212

Serverus the Emperour came to their Releife and there Dyed in England.

It is Reported that England Received the Gospell by Preaching of Joseph of Arimathea in the year of Christ 35, w<sup>ch</sup> was Nine years before the Church of Rome.

William the Conquerour Reigned in England Twenty years, and near Eleven Months.

William the Second Reigned 12 years & odd Months.

Henry the first Crowned king of England the 5<sup>th</sup> of August Ano 1100. Reigned Thirty five years, and Dyed the first of Decemb<sup>r</sup> 1135

Ano 1135

King Stephen was Crowdnd, and near 19 years.

Ano 1155

Henry the Second Crowned king of England y<sup>e</sup> Seventeen of December 1155 and Dyed in Normandy 1189 he Reigned near Thirty five years.

Ano 1189

Richard the ffirft was Crowned king of England and Reigned Nine years & near Nine Months.

Ano 1199

King John was Crowned and Reigned Seventeen years, and six months Dyed 1216.

Ano 1216

Henry the Third was Crowned and Reigned 55 years.

Ano 1274

Edward the ffirft was Crowned king, and Dyed the Seventh of July Anno 1307. Reigned 35 years 7 m<sup>o</sup>. He wholey subdued Wales the Eleventh year of his Reign.

Edward the Second was Crowned king, and Depos'd half a year before he was Murdred in Prison after he had Reigned allmost Nineteen years.

Ano 1307

Edward the Third January 25<sup>th</sup> He was a most Valiant Prince, after he had Reigned fifty years 4 months & odd Days his son Prince Edward Anno 1357 took John king of France with many of his Nobility Prison'rs in A Battell fought in Septemb'r.

Ano 1327

King Henry The 4<sup>th</sup> Late Duke of Lancaster was Crowned the 13<sup>th</sup> of October & Dyed 20<sup>th</sup> March 1413 After he had Reigned 13 years 6 m<sup>o</sup>.

Ano 1413

#### AN EPITOMY OF THE REIGN OF THE KINGS OF ENGLAND

31

King Henry the ffifth, son of Henry the ffourth was on the Nineth of April Crowned king of England soon after he conquered all France and by Articles was both in France and England Crowned and Proclaimed King of France and haveing Married Cathrine the Daughter of France his Heires allso were Solumnly made Heires Apparent to The Crown of France.

Ano 1412

Henry the Sixth, Sucedied his ffather H. ye 5<sup>th</sup> and in a Short time lost allmost All that his ffather had wonn in France, and at last was Depos'd and Slaine in Prison by Richard Duke of Gloster. Men of Note in his and in the Reign of Henry the 5<sup>th</sup> his father Were John Duk of Bedford Regent of ffrance Thomas Montacute Earl of Salsbury, and John Lord Talbott &c.

Anno 1422

July 16<sup>th</sup> Richard the Second Only Son to Edward

Anno 1377

the Black Prince, (who Captivated ye ffrench King John), was Crowned King at w<sup>ch</sup> time ye Duke of Lancaster by ye Name of John King of Castile & Leon, and Duke of Lancaster Layed Claime to have the place of Earl Marshall of England which was Granted. This king Richard was Deposed by the Subtillty of and Vallour of Henry y<sup>e</sup> Great Duke of Lancaster who caused him to Resigne his Crown to him, and after to bee Murthered in Prison haveing Reigned Twenty two years & three months.

John of Gaunt Duke of Lancaster was a most valiant and Eminent Man in Richard 2<sup>ds</sup> time.

Anno 1483  
Apr 9<sup>th</sup>

Edward the fourth Dyed after he had Reigned Twenty two years and one Month.

Edward the Fifth when he was scarce Eleven years Old succeeded his Father in the kingdom, but Never was Crowned: But was by that Cruel Tyrant Richard the Third Murthred, in the Tower, with his Brother Duke of York; he Tyranized two years 2 months, being slain in Battell between him and Henry Duke of Lancaster afterwards king Henry the Seventh.

Anno 1485  
Aug<sup>st</sup>. 22

Henry the Seventh was Crowned king of England He Married the Lady Elizabeth sole Heirefs of the House of York by w<sup>ch</sup> Match Thoſe two Great ffamiliys w<sup>ch</sup> had ſo long Contended in Bloody Warres, on Equall termes (as it were) were United and Ran in one Succession of Blood he Reigned 23 years & 8 m<sup>o</sup> and Dyed at his Pallace at Richmond Aprill the 20<sup>th</sup> 1508.

*The Joyning of the Red-Rose with the White  
Hath Sett our State into A Damaske Plight.*

## AN EPITOMIE OF THE REIGN OF THE KINGS OF E.

32

Anno 1508  
Apr 22

Prince Henry Heir to the Crown of England by his ffather Henry the seventh, of y<sup>e</sup> house of Lancast<sup>er</sup>, and by his Mother Elizabeth of the House of York came to the Crown at Eighteen years Old and Reigned Thirty Eight years: and Dyed the 28<sup>th</sup> of January 1547

Anno 1547

Edward the sixth suceeded his ffather Henry 8; he Reigned Six years five months & Nine Days and Dyed in the 16<sup>th</sup> year of his Age he was a very pious and Religious Protestant Prince.

Next to him the Lady Jane Daughter to y<sup>e</sup> Duke of Suffolke was proclaimed Queen of England but Reigned but Ten Days, and was Deposed and put to Death. A pious sweet Lady, who was by the great men persuaded to take the Crown contrary to her own Inclination.

Anno 1558

Next was Queen Mary who Reigned five years 4 Months, and Eleven Days, and then on the 17<sup>th</sup> Day of Novemb<sup>r</sup> 1558 She Dyed Leaving behinde her the Infamous Name of A Bloody Tyrant and Creuell, Persecutor of the people of God.

The Lady Elizabeth Daughter to king Henry the Eight, was on the 14<sup>th</sup> January Crowned Queen of England when she was at the age of 25 years and Reigned ffourty four years 4 months & 7 days; And haveing lived 69 years six Months and 17 Days on the 24<sup>th</sup> of March The last Day of the year She Departed this Life

Anno 1602

The same Day Queen Eliz<sup>a</sup>: Dyed, king James was Proclaimed king of England, who allso Dyed on the 27<sup>th</sup> of March Anno 1625 in the 59<sup>th</sup> year of his Age when he had Reigned 22 years Compleat

Anno 1625

Prince Charles the first was on the 27<sup>th</sup> of March Proclaimed king of England Scotland France and Ireland he Reigned years & was Beheaded in a Course of Justice by his subjects against whom he had Levied armies and made war Divers years.

King Charles the second after the Death of his ffather was in Exile from place to place sometimes beyond sea in ffrance, flanders and Holland, and some times in England, & Scotland, where he was Crowned king

33

#### AN EPITOMIE OF THE REIGN OF THE KINGS OF ENGLAND

King Charles Anno 1660 Afterwards was forced to goe againe Beyond Sea in Divers Princes Courts And being at Brussells, was Invited by The Parliament of England to Return to his Throne and on the 23<sup>th</sup> Day of April 1660 he was Crowned & proclaimed with great Acclamation

Xber 22  
1688

King James the Second Succeeded his Brother Charles the 2; who being a profest Papist, Endeavoured to bring in popery, and indeed Slavery to his kingdom for he kept an Army of about 30000 men in constant pay with which he advanced against the prince of Orange when he came into England (besides the Malicea) but feareing to face the Prince fled beyond sea and Abdicated his Crown Anno 1688 went into France where he was kindly Recd: by y<sup>e</sup> F. king

1689

King William 3 and Queen Mary was on the 11<sup>th</sup> April 1689 with all follempnity Magnificence pomp & Splendor of a willing Nation Crowned at Westminster to the generall Joy of all the kingdom.

Queen Ann the younger Daughter of king James  
y<sup>e</sup> 2 (who was Maried to Prince George of Denmark)  
Assended the Throne of England &c on the Day  
of and was Crowned with great Sollemnity on  
the Day of to the great Joy of all good  
Subjects.

King George the first was Crowned king of england  
In the yeare one thousand Seven hundred and fourteen

## A POEME UPON NOTHING.

34

Nothing thou Elder Brother Even to Shade  
That hadſt a being Ere the world was made  
For whom the Reverend formes & Shapes devise  
Lawn sheeves, & furrs, & Gowns, w<sup>n</sup> they like Thee  
look wife  
ffrench truth, Dutch promise, British Policy, Hyburnia  
Learning, Sckoch Civillity, Spanish Don's witt, is  
namely Seen in thee.  
The Great man's grattitude to his best friend  
kings promises, whores vowes, towards thee tend  
Flow swiftly into Thee, & in thee ever End.

It was an Exellent Speech of Lewis the 12<sup>th</sup> king of France sometime Duke of Orleans, who made his very Enemies Sensible of his Goodnes, for when ſome of his flatterers did Incite him to take Revenge of thoſe that had been his Enemies, made this Brave Reply, That It did not become the King of France to Reveng the Quarrells of the Duke of Orleans.

S<sup>r</sup> Walter Raleigh used to fay that the Earl of Salfbury was a good Orator, but a bad writer; The Earl of Northampton was a good Writer but a bad Oratour

S<sup>r</sup> Robert Cotton in his Speech in Parliament Said it was well and wisely said of that Grave Counclo<sup>r</sup> The Lord Burgleigh in the like case to Queen Eliz<sup>a</sup> win Hearts, and you have their Hands & purses.

It was the Saying of Pius the 2<sup>d</sup> That those that went to law were the Birds, the Court the field, the Judge the Nett and the Lawyers the fowlers.

That no Treasure was preferable to a faithfull friend

Antiphion a Native Ramnus in Attica a famous Oratour, tis Said he was the first man that took a fee for pleading. But Since he hath many Imitato<sup>rs</sup>.

Robert Coke  
Esq<sup>r</sup>.....

Here we may note that no Art or Science comes to pass by fate inspiration or chance, but by Education Learning, Conversation and Experience in Arts; And Therefore whatever people are Thin, they are Ignorant poor, Heathenish and Idle, and of little use to their Countrey; allso where the Generallity of the people of any Countrey be not Employed in Labours, to Supply Other men, the become a Burden to the Countrey to mainetaine them.

page 28

Againe he saith here take notice of the Benefitt w<sup>ch</sup> arifeth to any Nation by the Employment of people in Manufactures &c above other Countreys where the Inhabitants are not Employed.

35

ANNO DOMINI 1691

*A Memoriall*

Of the Deplorable Death of that most Excellent Super-Eminent and Profound Divine the Rev<sup>d</sup>: Mr Samuel Lee who Expired Some few Days After he was taken Prisoner by the French, as he was goeing

to England in Capt Jn<sup>o</sup> Foy's Ship and carried into  
France on or about the      of      Ann<sup>o</sup> 1691

Great Lee is gone! whose Copious pregnant Braine  
A Magazien of Learning did containe:  
So Universall his Transcendent parts,  
He seem'd t' Appropriate The Liberall Arts  
and Sciences profound, so Innate to him  
That Scarcly in an Age, One could out doe him  
The Languages t' him So familiere were  
That He with Scaliger; or Cicero might compare  
So Florid was his Stile, so full of Sence  
So fraught with Rhetorick, and with Eloquence  
With all Accomplishments of every fort  
That famous Oratours of him fell Short;  
And in the Sacred Text was so Profound  
That He the Hereticks did all Confound  
And like the Great Apostle highly prize  
Did Search into the Deepest Mifteries  
And Studied hard the Darkest Prophesies  
Such was his worth, Such was his true Desert  
That all the Univerfe hath lost a Part  
Yea the whole world in him, lost such a Treasure  
Which none Can Estimate by weight or Measurē,  
Then ceafe my Muse, time may A Poet Raife  
Born under better Stars to Sing his Praife.

*Epitaph*

Here Samuel that famous Prophet Lyes  
Who was Profoundly Learned grave & wife  
Samuel our Reverend Seer Surnamed Lee  
Alas! in Gallia Inter'd is Hee  
More Learning Rare both Humane & Divine  
United in his Heaven-born Soul did Shine  
Elustriously in Splendour then in them  
Like Ignerant fools who did his worth Contemn.

Lament then may the Race of all Mankind  
 Even all that prif'd his parts yet Left behind  
 Especially in those places where he Shind

(Another Accrostick)

[Written at side]

*(Accrostick)*

Samuel Divine, whose Pollsh't Silver Straine  
 Artes Universe of Learning Did Containe:

or—

A mass of Abstruse Mistrys did Containe.  
 Mighty in the Artes, both Humane, & Divine,  
 Vertues Concomitant in him did Shine:  
 Embellished, by's Eminence in Grace,  
 Like Golden Apples in a Silver Case.  
 Likewise within his Head & heart did Lye  
 Even a System of Divinity.  
 Endure which Shall unto Eternity.

36 IN A LETTER TO A FRIEND, IN W<sup>CH</sup> WAS INCLOSED A  
 MANUSCRIPT

My Muse presents you as a friend Intire  
 This Manuscript according to Desire  
 A free-born-English-Inocent-Retraction  
 The Portraiture of a pernicious Faction  
 Now, whither it be Genuine yea or no;  
 You by its Mein, or Linaments may know  
 Tis founded upon truth, w<sup>ch</sup> will Reprefs,  
 The Proudest Minion in the Univers.

To know the proper Colours of any Bearing in  
 Heraldry whither in field or Charge that is upon  
 plate, or printed w<sup>ch</sup> is onely in black & white take  
 notice of these following Exfamples or Demonstra-

tions with the Different Emblazons whether a Prince  
a Nobleman or A Gentleman

| or<br>argent | for a<br>Prince | a Noble-<br>man | a Gentle-<br>man |           |
|--------------|-----------------|-----------------|------------------|-----------|
|              | Soll            | Tophaz          | yellow           |           |
|              | Luna            | Pearl           | white            | or argent |
|              | Jupiter         | Saphier         | Blue             | or azure  |
|              | Mars<br>Mars    | Ruby            | Red              | or Gules  |
|              | Saturne         | Diamond         | Black            | or Sable  |
|              |                 |                 |                  |           |
|              |                 |                 |                  |           |

Note that if at any time you would Emblazon a Coat Armour you must doe it for a Prince by Planetts if a Noblemas coate by precious-Stones, if a Gentleman by proper Colours in Heraldry, according to Direction.

Remember allso that you mention the Crest and the Mantle or Doubleing of Every Coat with the suiteing Helmitt Respectively. according to his Degree whither Prince, Lord, Kn<sup>t</sup> or Gentleman

Memorandum in Emblazoning a Coat Armour you must allwayes Observe to Doe it Deliberately begining with the field first Saying the field is Or, Argent or Azure; &c next name the principall Charge be they Honourable Ordinarys, as a Chief a fess, a Bond, a Chiveron, or a Canton; never mentioning one Colour twice but if there be Divers of the same Colour, you



must say of the first or the Second &c. By the Name of such a One.

## SEVERAL EXCELLENT RECEPTS FOR SUNDY DISEASES.

## *An Eye water for salt Rhumes Chataracts or felmes*

i Take one pint of fair Running water, two ounces of whit suger Candy, two drames of white Coppris, six ous of white Rose water: Let it Disolve and Duely mixe, then Infuse three Spoonfulls, or ounces Rather of the water of the herb Eye Bright, two ounces of the Oyle of Snailes w<sup>ch</sup> to Effect, let yo<sup>r</sup> Snailes be purged by laying in a Baskett of sweet pott herbes or grape leaves one Night: then prick holes through the Shells, and let them singly Drop; mixe thoſe up, and after three hours time being Exposed to the Sun in a single Glafs Bottle, Straine them very Gently through lawn that no Appearance of Dregs Remaine; ſue A Drop in Each Eye thô both be not Infirme: This is a Receipt procured by a Mrs Wyng from a Skillfull Physician and Communicated to my wife October 3<sup>d</sup> 1675

## *An Excellent water to Cure Sore Eyes.*

Take a pint of winter wheat, & a quart of good Racie white-wine not soure, put them together in same Copper vessell, and Stop it close, and let fo stand six Days, then Straine it out, and bruise the wheat in a Morter, and put it into the said Licquo<sup>r</sup> in the same vessell againe, and let it Stand 3:4:5:6. or seven Days longer stopped close in the same Vessell, then Straine it againe very well, and put the f<sup>d</sup> licquo<sup>r</sup> into A pott or glass close Stopped, and Morning, and Evening, or other times anoynt or wash yo<sup>r</sup> Eyes very well the Azure of ye water of the water, w<sup>ch</sup> will smart, a little but in short time it will Recover the Eyes. Probatim Est.

*An Excellent Medicene to Cure the Rickitts*

Take a quart of white wine, two Nuttmegs grated, three ounces of white Sug<sup>r</sup> Candy half an Ounce of Safferon and the shells of two new layd Eggs, well Dryed and Beaten to powder, mixe them all together & put them into a bottle close stopped, then give the Child y<sup>t</sup> is grieved A spoonfull or two Every Night & morning according to the Strength of the Child.

*Another for the same Disease*

Take one Oxe gall, a like quantity of fresh butter mingle them and boyle them together with wormwood, Rue, feather-few of Each a like quantity as much as the sd lickquo<sup>r</sup> will containe over a gentle fire for the Space of three or four hours, Straine it and keep it for yo<sup>r</sup> use. With this anoynt the Child all Down the Brest, and cros<sup>t</sup> the Short Ribbs, bathing it well against the fire. This doe Every night for a Moneth together in the Spring as soon as the said herbs may be had in the meantime frequently give the Child, water wherein a handfull of Currants have been boyled

This is my Mothers Probatim Est w<sup>ch</sup> she hath Cured many with and it feldome faileth

yo<sup>r</sup> very Son

Jn<sup>o</sup> Eliote

**To MAKE ALMOND MILKE**

38

Take a Cock-Chickin well washed and break the bones in pieces, and Stew it in good Mutton Broath, then take a Small quantity of Almonds, well blanched in warme water and the Skin pell'd off, then stamp them in a Morter with a little of the sd Broath, poure it off, and Add to the Almonds more Broath, stamp

them, and still add more Broath untill the strength of the Almonds be incorporated in the Broath, and it become white like Milke, then Stirr this white Broath with powder of Cinemon, Rose water, and a little Loafe fug<sup>ar</sup> on a Chaffeing dish of Coales. This Drank often is very Restoritive and good against Consumption

*A Receipt to make a Golden water*

Take two quarts of unflak't-lime, and put it into a large new Earthen vessell or pott, then put into it A Gallon of Spring water, stirr it well together covering it from Dust, let it stand four Days ye first Three Days, Stirr it twice a Day, the fourth Day lett it Stand and Settle and when it is Clear, take some New shreds or lists of wollen Cloath and hange them upon the f<sup>d</sup> Earthen pott one part in the licquo<sup>r</sup>, the other part of the f<sup>d</sup> wooling shreds let it hang over the outside of sd pott, then take a Clean vessell and put under it to Receive the Droppings of the water till all the Droppings be dropt out, then put it in a Clean Vessell for yo<sup>r</sup> use. It is an Excellent water to Cure old Sores, Running Issues, & Phisteloes being often washed therewith. Probatim Est.

*An Excellent Medicene to Cure a flux*

Take an Egge and Boyle it very hard then pill off the shell, and put it as hott as you can well endure, into the fundament of the patient Grieved and when it is much abated of the heat, put in another Egge in the same Manner and it will Cure Probatim Est.

*Another for the same Desease by the Rev<sup>d</sup>  
Mr Samuel Lee Deceased*

Take the Roote of Tormentill Dry it well then beate it to a fine powder w<sup>ch</sup> mixe (at Discretion) in wine or Brandy a small quantity, let it Steep or soak

24 hours at least and let the party grieved Drinke thereof two or three times in 24 hours and it is an Excellent Medicen to Cure a flux Probatim Est.

let it steep  
or soak in  
wine &c 24  
hours at least  
and so on y<sup>n</sup>  
take thereof  
and drinke  
thereof often  
according to  
discretion

*Another for the same*

Take of worme hogs Dunge the quantity of Eight ou and put it into a pinte of Spring water, Stirr it about, and lett it settle about Twelve hours, then pouer it out clear with the scum thereof into a Cup or poringer warme it a little sweeten it with lofe sugar to Content with a little Rose water put therein & lett the patient drinke a good Draught thereof fasting &c.

To MAKE AN EXELLENT SALVE

39

Take a quart of Sallett oyle, A pound of white lead one pound and half of Red Lead, mixe them well together, sett them Over the fire, and Stirr them about with an Elder Stick, and Let it boyle till it come to that consistance that a drop thereof will Stand on a peuter Dish like Syrup, then take it off and put therein a quarter of a pound of Beewax: and a quarter of a pinte of white wine-vineger put in a little at once, and let it boyle a little then take it off and keep it for yo<sup>r</sup> use.

*To prevent Infection or Cure Pestilentiall Diseases*

Take an handfull of Rue, and an handfull of Sage and Boyle them in a quart of Sock or Muscadine to the Consumption of A third part thereof, then Straine adde to it a Nuttmegg, and as much ginger & long-peper well beaten small together, then boyle it againe a little more and add to it about two Spoonfulls of Balme water or other water, and half the quantity of a Nuttmegg of Nitridate, and of vomee Treucle, of all w<sup>ch</sup> take a Spoonfull to prevent, and two to Remove sd Mallady

### *Another for a flux*

Take the thygh Bone of A Ga<sup>m</sup>on of Bacon or that Bone of A hog, burn it to powder white, then take A Nuttmeg wrapt in paper, and a little of said powder of Bone and put into a small quantity of Brandy and let the patient Drink thereof fasting in y<sup>e</sup> morning & at other times often long after meales. This was Experienced by George Monk in y<sup>e</sup> West Indies.

*An Excellent Medicen to cure the  
Obstruction of Urine*

Take the Moss that grows upon the outside of an Oyster-Shell that is of a Brownish, and some of a Scarlet Colour, dry it well in an Oven then Rubb it to a fine powder then let the Party grieved take thereof about the quantity that will lye on a shilling or poynt of a knife in a glaſs of wine, or Syder in the morning fasting, and so three or four times a Day, or two following and it Will cure  
Probatim Est.

an ounce of  
oyle of Marsh  
Mellows is  
good for &c

*an Excellent Medicen for an ach in the Shoulder or  
Else where*

Take Raisons of the Sun, and Figgys of each of them  
a like quantity, and half as much mustard Seed, beat  
them very small, then take and grind it in a Mustard  
quarn with good wine viniger then take it and Spread  
it upon a lambs skin, and Lay it on the place grieved  
& it will Cure. Probatim Est

*Another for the same &c.*

Take a pint of pure Malmsey, and 4 or 5 pelled onions & sliced, then take a quantity of grofs beaten peper and let them all . . . together untill the Onyons are so tender as to be Strained threwe a Cloth, then take a Cloth and wett it in the Strain'd Liquor &

### onions

Lay it to the place grieved, and at two or three times Dressing it will help as has been proved

## SUNDRY READINGS EPITOMIZ'D

40

*Tis great prudence & piety to be Content with our present condition & with what we Enjoy.*

A man that is Ever Shifting & changing is not so weary of his condition as of himself, and he that carries about with him the plague of a restleſs mind can never be pleaf'd all our grievances are in Body or mind or both, for Imaginary Evills every man may be his own Physician they are bred in our Affections and we may Ease our Selves.

1 Our grievances are Fantasticall where they not Corporall

2 it is another Errō in us that in all our ffantasti-call Disappoynments we have Recourse to Fantasti-call Remidys

3ly Providence hath allotted every man a Competency for his Estate and Busines, all beyond it is Superfluous, and there will be repineing without End, if we come to Reckon upon't that we want this or that, because we have it not Instead of owneing that we have many things, and indeed want nothing; what then can there be more Providentiall then the Blessing of haveing an Antidote within our selves against the worst of Extremitys we have yet the Comfort Left us of Constancy, patience, & Resignation to Gods will one the contrary we lay our Own faults at the Door of Nature and Providence while we Impute the Disease and infirmity of our minds to the hardships of our Lott Tis not for a wise and an honest man to Expof-tulate with the Nature of things, why should not I be

this, or that be so, or so as well as He or t'other. But I shoud rather say to my Self am not I the Creature of an Almighty power & is it not the same Power & wisdome that made and Ordered the World that has Affigned me this place, Rank or Station in it, what I am I must be, and there is no Contending with Invincible Necessity, no Disputing with Incomprehensible Wisdome. if I can mend my Condition by any warrantable Industry the way is faire and open. But without fixing upon some certaine Scope & prescribing Just and Honourable ways to it there's nothing to be done Tis a Wicked thing to Repine: and tis a bootles & uneasy too, for one restles Thought brings on another and punisheth we are not so unferable in our own wants as in what Others Enjoy: & then Our Levity is as great a Plague to us as our Envy. So that upon the whole matter we need nothing more then we have to make us happy but a thankfull heart & a humble Submission to Providence.

He that hath a great Deal already & hath an inordinate desire to have more will never think he has Enough till he has all, And that is Impossible: wherefore we should set Bounds to Our desires and content our Selves when we are well Least we loose what we have. Men may be happy in all Estates if they will but suit their minds to their Condition, a man may be as Easie in a Cottage as a Prince in a Palace: yea and many times Easier too.

Many men are so uneasy and unsatisfied with their Lott and present condition w<sup>ch</sup> would make them abundantly happy if they would but keep their desires within those bounds as God and Nature hath prescribed them but men under Irregular Desires & appitites can never think themselves well so long As they fancy they may be Better, & Still better, and then to rise

To

## SUNDY READINGS EPITOMIZ'D

41

To be best of all; while that Best falls Short of what they Expected from it, and then they are still as poor & unferable as if they had nothing at all.

We are so Dazl'd with the Glare of A Splendid appearance that we can hardly discerne the Inconveniences that attend it, tis a comfort to have good meat Drink & warm lodging at Coñand but he that Sells his Liberty for the Craming of his Gutt, has but a hard Bargaine of it. What man in his right sences that has where with all to live comfortably and free would put himself into Straights, and make himself a Slave for Superfluetys, to Speak a little to the poynt, we are like to be Impof'd upon by Outfides, & Appearances for want of Searching into the Bottome of things, and Examining the Reallity of them, and what they onely seem to be; thus it is, & thus it will be so long as we take everything by a wrong handle, & Calculate upon. Our own Misfortunes without any allowance for the Comforts we Enjoy. Oh that I had such a house such a Pallace faith one, Such an Estate such a Retenue faith Another, such a Glorious Traine that Lovely Woman, that Gentile Comely Man faith another &c Now these be Idle curiositys, Specious in Contemplation, not Considering what inconvenieneys, yea perhaps Plague yt Accompany them, what if this houfe is haunted, that ffurniture Borrowed that faire woman Clapt, this fine ffellow Defeased & Debach't and the rest of the Gaudy ffoolerys unpayd for &c. Who would not take up with a meaner ffortune where quiet and ffreedome Doth accompany it. as as the Shunamite Said I dwell among my Own people: I Enjoy that w<sup>ch</sup> is my Own not careing for the King (in a Sence) nor the Transcian Glorys of the Court.

In fine if we compare One thing with another, what

is plenty without health, what is Ease without plenty, and what is Title and Greatnes with Envy, larking cares & troubled minds that attend it, what Doth that man want that hath Enough, or what is he the Better for a great Deal that can never be Satisfied, But the ffreedom here Spoken of is the Freedom of the Mind, a freedom to Attend the Motions of Right Reasfon accompanied with a Resignation to the will of the Supream Being w<sup>ch</sup> is not to be parted with for all the Specious Splendour under the Sun in a word Liberty is both Jewell & a Blessing.

### *Money*

Money is the Universall Mistris that all sorts of men doe Court, it serves for the Touch Stone of coomon honiesty honiesty, faith, law, and Religion, proffit & Loss is the Standard of Gospell, and Heresie, it pleads all caufes Defends all Titles, and runs Christianity it Self into a Moot poynt. it Setts Texts together by the Eares, as well as Divines, it makes the voice of God of more Authority in the Mouthes of the Multitude, then in the Oracles of Holy Writt. Tis the Idoll that men of all Ranks and professions Bow to Statesmen, Swordmen Lawyers Ecclesiasticks, all &c. The Capt fights for his Pay y<sup>e</sup> Lawyer pleads for his ffee. no matter for the Conscience & of the Justice of the Cause, the One is a Soldier of ffortune he tells you, The other is A Lawyer of licencious liberty. Nay, the very Alter it Self Scaps not the mighty power of the purse for we see that a Cannonicall or Episcopall Coat, or habit is not of better proof against the Corruption by Money then A Coll. Buff Coat. Most people worship the Loves from the plough to the Scepter and the world bowes To the Idoll Mammon.

## SUNDY READINGS EPITOMIZ'D

42

Disobedience to Parents is against the Lawes of Nature and Nations, common Justice, prudence & good Manners And the Vengence of Heaven sooner or later follows it

Nothing but Moderation and Greatness of Minde can make Either a prosperous or an Adverse Fortune Easie to us the onely way to be Happy is to Submit to Our Lott; for no man can be properly said to be Miserable that is not wanting to himself.

When a greater Intrest is at Stake, tis a Warrantable poynt of Honour, & Discretion to Compound the Hazard with parting with the Less provided that when we Quitt the one we Secure the Other.

Folly and Fashion have more followers & Desciples then Wisdom and Discretion.

Happiness is the fruition of an object yt is Suitable and Satisfieing to our Desires

Love is a prevalent Affection and kindness is the greatest Endeerment of Love.

What can work upon an ingenious Spirit more than the Sense of kindnes. And what more Naturall then that one flame should produce and kindle another

Love is the Spring of Action and employs all the factualltys in the Service of the person Beloved.

Love that is Seated in the Will, all the actions yt proceed from it are out of Choice and purely voluntary.

*A Prophesie 1680 M.D.CLXXX*

Ere' to the letters writ before  
Time shall have added two P's more  
Two P's shall rise and shall contend  
And for the Crown their force shall bend  
A Senate then shall End the Strife

And Atropos shall cut a Life  
 Rome then from England fast shall flie  
 And Laws shall long in pris'on Lye  
 Under the Axe great men shall bleed  
 And others shall at Laſt be freed.  
 The Church & Crown ſhall flouriſh then  
 And happy peace Reſtor'd agen  
 The Flower Deluce, ſhall looſe a Stem  
 And the Old Eagle Loud ſhall Scream.  
 The half Moon ſhall victoriouſ grow  
 And Trample on a Northren foe  
 The Orange ſhall begin to bear  
 Then Hogen to yo<sup>r</sup> ſelves beware  
 A Triple League ſhall then be made  
 And Rome of England be afrayd  
 And he who lives till Eighty Threē  
 All this to come to paſt Shall See

43

## SUNDY READINGS EPITOMIZ'D

Memorandum That John Webster in his History of Mettles fol: 135. Saith that there was ſent from Hispaniola a certaine Lump or Body of naturall mafsy Gold in one piece w<sup>ch</sup> weighed Three Thousand two Hundred and ten pounds Troy weight which was caſt away in The Ship that the Governo<sup>r</sup> Boadilla was comeing home into Spaine in; w<sup>ch</sup> was caſt away about the Island Beata; which is Affirmed allſo by Gonzales Fardinandus Orcadys the biggest Lump that ever was found in that Island, (yea in the whole world) w<sup>ch</sup> weighed 3200 Castellanes of Gold. w<sup>ch</sup> is to be noted was purely Refined without any Droſs by Nature with any art of man.

3200lb.

It was well ſaid of Themiftocles to the king of Persia that Speech was Like Cloth of Arras opened and put

abroad; whereby the Imagery doth appear in figure  
whereas in Thoughts they Lye out as in packs out of  
view

'Bacon 157-

An abstract of the oppinion of the Lords chief Jus-  
tices of the kings Bench & Coñon pleas to wit Rainf-  
ford and North, to which the Lords of of the Privey  
Council Concurred Anno 1677 In these words.

We did in the presence of the said partys (viz the  
Agents of the Massachusettis, & Mafon &c) Examine  
their severall Claimes to the Government, and the  
party's haveing haveing waved the pretence of have-  
ing a grant of Governm<sup>t</sup> from the Council of Plimouth,  
wherein they were Convinced by their own Councils  
that no such power or Jurisdiction could be Transferred  
or Assigned by any Colour of Law

What Ever benefitt we have of, or by the Laws at  
Least most of our Priviledges we Enjoy by them Depend  
upon the will and pleasure of those that are to See them  
put in Execution.

The Execution of the Law is the undoubted right of  
Every subject, and againe it is the undoubted Right  
of the Subject that Justice be neither Delayed nor De-  
nyed.

If there be never so many Defects in the law it can-  
not be altered but by the same power that made it,  
for if it may be, then let the Consequence be duly  
Considered of leaveing it in the Breasts of the Judges  
to Rectifie the mistakes, or Defects, be they fixious  
or reall for then when a turne is to be served the Law  
shall allways be Defective, and so in Effect they shall  
Legem Dare, Treason will be reduced to a certainty,  
that is if the Judges please; otherwise not, there will  
be no need of Parliaments (much les of Generall

L<sup>d</sup> Delamer  
In his Speech  
p. 138. 139  
Co. cap 11  
Mag: . . . .  
co. 3 p<sup>t</sup> of  
Init. cap 101

Delamer  
page 454

Courts) the Judges shall both Declare and make Law, what will all our Laws signifie thô made and pen'd with all the wisdome and Consideration that a Parliament is capable of; if the Judges be not Tyed up and guided by those Laws; it renders Parliaments useles and fetts the Judges above the Parliament Thus he:

Consonant to the abovefaid the L<sup>d</sup> Vaughan's Reports Saith where the Law is known and clear though it be unequitable and inconvenient the Judges must Determine as the Law is, without regarding the unequitableness or Inconveniency thereof.

And

44

#### SUNDRY READINGS EPITOMIZED

L<sup>d</sup> Delamer,  
fol: 38.

And in folio 38. he farther saith those Defects if they happen in the Law can onely be Remedied by Parliament. hence many Statuts have been Repealed w<sup>ch</sup> before they are Repealed were by the Judges to be Observed.

One saith bravely and descretly, that he that hath the kings Commission ought to maintaine it, to let Suffer under Rudenes is to betray it; to bee tame and silent in such Cafes is not modesty but meaneſſ Humility obliges no man to Desert his trust, to throw up his priviledge & prove false to his Charact<sup>r</sup>

It is storied of Memnon one of Darius his Generalls that hearing one of his Souldiers Revile Alexander, Smote him on the head saying Sarrah I pay thee wages to fight against Alexander, and not to Revile & miscall him A brave Spirit and well becomeing a Christian as well as a heathen Commander.

Anno 1469

Note that Columbus found out America in the Reign of Isabella Queen of Spaine

That Ignatius Loyala the founder of y<sup>e</sup> Order of the Jesuites, a Gentleman of Bisca, where he was born in 1491 he was bred a Souldier & at 33 years of age being wounded, and thereby Disabled for war, fell to his Studys in divers places, last at Paris where in the year 1527. he founded the said Order, he dyed in Anno 1556. and was Cannoniz'd by Pope Grigory the 4<sup>th</sup> in Anno 1622.

1491

1527

1556

1622

when Lewis the 12th of Noble Eminence  
(who Erft, had been the Duke of Orleans)  
Ascended to the Throne, his fauning Spies,  
Urg'd him to be Reveng'd on's Enemies  
when Duke; no Quoth the king, tis void of Sence  
The king of France should Act as Orleans  
So by his prudence did Attaine his Ends  
And made his Enemies become his friends.

The Alps are Storied to be in length 3000 furlongs from Ligurian Sea at Genoa to the Adriatick at Friuli. There are no less then 7 famous Rivers that take their Rise, or Springs thence Besides severall other Rivers of Lesser Note.

## SUNDRY READINGS EPITOMIZ'D

45

The Brazen Sea made by King Solomon is said to hold three Thousand Baths which Containes according to our English measure Ninety Three Tuns & Six Barrells counting Thirty two gallons þ barrell.

2 Sm 10  
4.5. V.

It is Recorded of M<sup>r</sup> Peter Gunning Minster of How in kent, afterward Bishop of Ely where he Dyed Anno 1684. That he was a person of generall & almost universall knowledge, and in particular A most profound Divine: his Memory Ready and Retentive, his

Judgment solid, his apprehention quick, and penitrateing; and as to his Morall quallifications, his temper Remarkable Secret, and Obligeing, his life Examplary, & Primative; in a word, he was an Excellent Governo<sup>r</sup>, a Carefull Instrucuter, a Hospitable Entertainer, & a Bountifull Benefacto<sup>r</sup>.

A certaine Jewish Doctor seeing a man very sad and Sorrowfull said thus to him if thy grief be for things of this world I pray God Diminish it But if it be for the things of the world to come I pray God increase it.

When the Schollers of R. Nechoniah asked him how he prolonged his Days to such an Age, he Answered I never bought my own Honour, by another man's Disgrace; not ever Spoke Evill of another without Just cause; was Liberall of the Goods w<sup>ch</sup> God had given me and was contented with what He Enjoyed.

one Said that a man that hath a Defect in his understanding may bee seen by his Lofty Carriage looking Big, presumptuous, fastidious, and Standing much on his termes, gapeing after Honour, and very humorous.

It is a Received truth that upon Record that in y<sup>e</sup> Irish Rebellion, Crewell and Barberous Massacre which was perpretated in Ireland Anno 1641 that there were within two years time Murdered 300000 English Prot- estants I Say Three Hundred Thoufand besides what was kill'd in the War.

Pliney in his Epistle to Tittus Vespasian writes that Sipio-Afriaticus being accused of high Misdemeano<sup>rs</sup>, appealed to the Tribunes of the Comons: whom C. Gracchus was one, (whom he took for his mortall Enemym) presumeing on the goodness of his cause said

openly, that his very Enemies being his Judges could not but Acquitt him and give sentence on his fide. But tis Dangerous to adventure ones Cause in this age, Even among Christians.

BRISTOL 18<sup>TH</sup> DECEMBER 1703

46

*To his Excellency Joseph Dudley Eq<sup>r</sup> Gover<sup>r</sup>: &c.*

see  
page  
52 and 53

Sr: My humble Muse Sad, and in lonely State  
On various things doth meekly Contemplate  
And now perfumes to give Her sober Sence  
Of what She deemes concerns yo<sup>r</sup> Excellence.  
Yet some perhaps more gratefull might Reveale  
What they thrô fear, or bye Respects Conseale.

When Erst that Noble Baffa dar'd to tell  
The Grand Amurath (plaine) he did not well  
T' Omit his great Affaires of State (unarm'd)  
Was by the Beauty of his Captive Charm'd;  
On w<sup>ch</sup> (adds he) yo<sup>r</sup> Vassalls all amated,  
Say you yo<sup>r</sup> Ancestors han't Imitated;  
In Glorious Atchievements.  
And now Great Sir, my loyalty Comands  
Me thus to put my life into yo<sup>r</sup> hands:  
To act towards me as you please at Leasure  
I humbly Bow unto yo<sup>r</sup> Royall Pleasure.  
Thus Said, the Sultan gravely did Reply,  
I pardon this thy Bold Temerity;  
And thee Comand forth with the Estates Convene  
And thou shalt Shortly see another Seene.

Then why may'nt I by way of Imitation  
Speak Truth to you, thô in a lower Station  
And thrô unfeined love perfume to Say  
What may be usefull unto you this Day:

Who am yo<sup>r</sup> faithfull Servant, (thô forsaken)  
 Yo<sup>r</sup> Excellence hath not fitt Measures taken;  
 In the due Conduct of yo<sup>r</sup> Government,  
 Which has Occasiond so much discontent  
 Among yo<sup>r</sup> people: if you they have not hated,  
 Yet to yo<sup>r</sup> Self, their Love is much abated;  
 I need not name particulars, They Strang  
 In Church and Co<sup>m</sup>on weale there's such a Chang  
 Made, and Endeavour'd, in so Short a Space  
 Which threatens all Our Priviledge to Rase;  
 And if Accomplished would surely then:  
 Cause us to Cease to be Right Englishman.

Now

47

Now if you think these Hints proceed from mee  
 I doe assure you tis Vox Populi:  
 And if I mis not much in my Account  
 if you perfist therein, 'Twill you Dismount;  
 Sure Wifest Princes all Endeavours prove  
 To gaine and keep their loyall Subjects Love  
 For as Lord Burgleigh to that Queen said do  
 But gaine their Hearts, you've hands, & purses to.  
 And that wise Queen in working Reformation,  
 Wrought gradually, not Sudden Alteration.  
 And tis a Rule to w<sup>ch</sup> all men Consent,  
 That violent motions are not Permanent.  
 And he that manageth Affaires of State  
 Had need beware, he Don't Precipitate.

You know what Phoebus Said to Phaeton,  
 When he would Rule the Chariot of the Sun:  
 Me Imitate, the Tracts thy wheeles will guide  
 For bear the whip, and doe not over Ride.

And now, Sir, Thô my life's not in yo<sup>r</sup> hand,  
 Yet is my welfare much at yo<sup>r</sup> Co<sup>m</sup>and:

Zeale me incites these Memoires (as tis meet)  
 To lay them at yo<sup>r</sup> Excellencys feet;  
 It may perhaps Displease, if so it do  
 Sure love and honour me Constraines thereto:  
 And I Remember what the Wifeman Sed,  
 Tis better be Reprov'd, than Flattered;  
 And he more favouer afterwards shall finde  
 Than he that Sailes with Every Blast of winde  
 But if to speak the Truth be Deem'd a Crime,  
 We may conclude it is an Evill time.

From him who honoureth yo<sup>r</sup> Excellence  
 Thô not Regarded with that Recompence

John Saffin  
*or*

From him thô Aged, is not whimsey Pated,  
 Or prone to Dote, nor Superannuated.

Here is an Adage I found in my Pockett book noted  
 1687

1687

The Honour, peace, Safty, Just Rights & Libertys of  
 the Subject, ought to be preserved by the Magistrate.

How far should it then be from them to take away,  
 Diminish Blasted, Debased or be Destroyed by them-  
 selves.

BRIEF COLLECTIONS OUT OF ROBERT BOYLE'S  
 SERAFFICK SERAPHICK LOVE TO HIS FRIENDS.

48

To love even with some Passionateness the person  
 you would Marry, is not onely allowable but Expedi-  
 ent, being not allmost but altogether Necessary to ye  
 duty of fixing yo<sup>r</sup> Affection where you once Ingaged  
 yo<sup>r</sup> ffaith.

Sect 1

A vertuous wife may love both her Husbands Rela-  
 tions and her own, and yet be truely said to love him

with her whole heart; because there is a certaine unrivall'd Degree of kindnes, and a peculier sort of love w<sup>ch</sup> constitutes true Conjugall Affection that She confines to him, and Reserves intirely for him and would think it criminall to harbour for any other person. So a Religious Soul may Obey the Comand of loving God Entirely thô She allow her Affections other objects; provided they be keptt in A Due Subordination to, and kept from Entering to Competition with that Love, w<sup>ch</sup> ought to be Appropriated to him; and w<sup>ch</sup> results chiefly from an Either altogether or almost Comoreasible Ellevation and vastness of Affection; from an Entire Resignement to and an absolute Dependence on, the loved Party; from a restles Disquiet upon the Least fence or doubt of her displeasure from a greater concern in her Interest, then ones' own; from an Expectation no les than filicity or wretchednes, from her friendship or indig- enation or at least a persuadednes that nothing can be greater happines then her favour, or Deserve the Name of Happines without it, for whereever A Passion hath these propertys or any of them Conspicuous in it, it cannot but by being Consecrated unto God. Avoyd being injurious both to him and its Self. It is not my Designe in this paper to Declaine against love in generall or make a Sollemn Haraunge of the Fickleness of Wo- men, and that therefore as young Gallants cast away their Love upon unfitt Objects; their Descreet friends (fensible of the truth of Italian Comicks Observation)

on<sup>e</sup>tâ contrâ amore  
E troppo frale Schemo  
Ingio vinetto cuore.

In youthfull hearts bare vertues wont to prove  
But a weake Shield against the Darts of Love.

When you give yo<sup>r</sup> Mistress the Stile of Goddes and  
talk of nothing to Her but offering up of hearts, adore-

ing Sacrifices Marterdoms; does not this Imply that thô it be said to her tis meant to a Divinitie: and this truth the very fickleness of Lovers Concurrs to Testifie: for what men call and thinke Inconstancy is nothing but a Chase of perfect Beauties, w<sup>ch</sup> our love fruitlessly followes and seeks in One.

## SUNDRY READINGS EPITOMIZED

49

Boyle

I Rememb<sup>r</sup> the Epicurian Lucretius himself Even in that Impious paſſage where he denys Divine Providence; and in a Seemeing but Injurious Complement would under the pretence of Easeing God of it, Deprive him of y<sup>e</sup> Government of the world: does yet confes that the Divine Nature must Necesſarily Enjoy A Supream & Endleſs Tranquillity, adding.

Privat dolore omnia privata periles  
Ipſa ſuis pollens optibus nihil indiga Noſtri.  
*whereby he acknoledges.*

That from all griefes and Dangers of them freed  
Rich in its Self, it has of us, no need.

or if you will have him speak of the Gods in the plurall like a Heathen Poet. That

Far above griefs and Dangers thoſe bleſt powers  
Rich in their Native goods, need none of Ours.

what God once ſaid to the Generous Joshua I will never leave thee nor forfake thee, is by the writer to the Hebrews applyed to Believers in Generall.

page 88.

Our Female Beautys are uſually as fickle in their faces as their minds, and more uncertaine in the former, because thô Casualtys ſhould ſpare them age brings in a Necelfy of Change, nay a Decay; leaveing our Daughters upon Red and white inceafantly perplexed, by the incertainty both of the Continuance of their Miftrifts

89.

kindnes, and of the lasting of her Beauty, (both w<sup>ch</sup> are Necessary to the Amorists Joys and quiet) for sometimes when the Mistrisses humour doth not Change so much as to prove guilty of the fault of inconstancy, her face alters Enough to make her lovers wish Inconstancy, no fault, or that she had committed it, that hericklenes might afford them the Excuse of Imitation or Reveng.

page 92

God is ever present with us, or rather in us, here you shall find yo<sup>r</sup> priveledge improved to a permission, nay an Invitation of Entertaineing the Object of yo<sup>r</sup> Love at all times, no hours renders yo<sup>r</sup> visetts con-seasonable, nor no length tedious; he is rather well-comes to God that comes to him oftenest & stayes Longest.

page 104

Had I the leisure to Lead yo<sup>r</sup> thoughts with me to the Gallys, and shew you there those wretched Captives that are Chain'd to the Oares they tugg at, and thô Expof'd to all the miserys of a Tempestuous Sea, have often-times cause given them by their Barberous usuage Ashore, to fear the ocian les than any port, Death Could I Draw for you the Curtaines of sick & dying men, and open to you that Sad-Seene, where some pine and languish away by Distempers that De-prive them of all the Joys, Advantages (and what is more

## SUNDRY READINGS EPITOMIZED

Boyle

p.105.

More considerable) uses of Life, before they Ease them of Life, itself; others breath Rather then live, perpetually tormented Either with their Deseases, or Phisick to protract a wretched Life, upon termes that turn into a Trouble: and others Struggling with the Rude pangs of Death, are yet perchance les tormented by them then by the sad prospect of their former Life, and the Remembrance of those Criminall pleasures

which yet perhaps les trouble them that they must now forgoe then they once Enjoy'd them.

Should I bring you into Hospitalls and shew you there the various shapes of humane misery, and how many souls narrowly lodg'd if may so speak in Syncdochicall Bodys, See their Earthen Cottages mouldering away to Dust, those miserable persons by the losf of one limb after another, surviveing but part of Themselues, and liveing to see themselves Dead and buried by piecemeales.

Should I (to dispatch) shew you all the severall Company's of Mourners, that allmost make up mankind and disclose to you how copious showers of teares, doe almost Everywhere water (not to say overflow) this vale of Miserys: you would perchance see cause to think that God's Privative (if I may so speak) may contend with his positive favours; and that you owe little les for what you are not, then for what you are, To that Discrimateing Mercy of his to which alone you owe yo<sup>r</sup> Exemption from Miserys, as great as the Blessing it confers on you: for who hath made thee to Differ, is a Question that may be as well asked in Refference to our Externall as to our Spirituall Condition.

But before I proceed to sett forth the greatness of the Filicity reserved for us in Heaven, it will I fear, be Requisite to mind you of the lawfullnes of haveing an Eye to it; for many not undeserving Applauded Preachers, have of late been pleased to Teach the People that to hope for Heaven is A mercinary Legall and therefore unfilliall Affection.

Boyle

The weale, the Excellence, End, and Happines of mankind Lyes in true Religion; and therefore if Rulers seek the weale of a people they must needs seek the Advancement and Establishment of this. Mitchell, Nehemiah upon the wall Now it is the Excellency of Every-

Mitchell  
page 3

page 7

page 15  
page 25  
psal:34  
21

51

Advice to  
a Son.

Dr. Goodwin  
of the knowl-  
edge of God  
the ffather &  
Jesus Christ

thing, and the Duty of y<sup>e</sup> rationall Creature, to serve to its End; and the more aptly, and fully that any doe serve to their End the better and more Excellent they are. Contempt and Reproach is a Bitter & killing thing to Ingenuous Spirits Woe to that person whosoever he bee that shall be A willing or blameable Cause of hurt or harme to the Lords people here, whom he that toucheth will be found to touch the Apple of his Eye

#### SUNDRY READINGS EPITOMIZED.

Be not to forward (as many are) to Expose any person to be Laught at, or Ridicled in Company, for thô you cause them to be afryd of yo<sup>r</sup> Witt, you have as much cause to be afryd of their Memory. there being no person so mean, but he may find a time to doe you a Displeasure.

*Advice to a Son.*

*folio 29)*

Man and wife that are but one flesh, we see & know where Love between them is, there is one comon Interest of Both; and it is such, and so near a Conjuction through Gods ordination, that it is as if they were One, both as to what concernes the Good of Each Other.

17      Mutuall interest and propriety in one another fol-  
owes upon Union

18      Againe how is it that they have this Equall mutuall Interest in all things it is because they are One.

19      Mutuall Love is the Consequent of Union.

19      Againe he faith Take and compare the mutuall Communication of mutuall Love, Breathing forth of Affection, mutuall Delights, and mutuall pleasures in Each Other which follows Union.

And the foundation of all is Oneness of Interest.

The time of the Gospells was a time of Judgment which began with the Church. But after upon the Em-paire, and upon the Heathen in it So that as you look for Stormes in Autumn and frosts in winter, So Expect Judgments where the Gospell hath been preached; for the Quarrell of his Covenant must be Reveng'd and vindicated.

Ditto on the  
Revelation  
fol 36.

Againe I considered all Travell and Every right worke that for this a man is Envied of his Neighbour this is allso vanity and vexation of Spirit.

Eccl:  
4.4.

All the worthy Designe and Compleat works of wise and vertuous men, instead of that honour & Recompence w<sup>ch</sup> he deserves he meets with nothing but Envy & Obliquity and many Evil fruits thereof

Pool

This an Epidemicall Desease in New England.

All this have I seen there is a time where in One man Ruleth over another to his own hurt

Eccl: 8.9.

All this have I seen. I have been a Dilligent Observ-er of actions and Events there are some kings (& Governo<sup>rs</sup>) who use their power wickedly and Tyrani-cally whereby they doe not onely oppres their peo-ple but hurt themselves by bringing the vengence of God and men upon their own heads.

Pool

Dead flys cause the Oyntment of the Apothecary to send forth a Stinking Savour: So doth a little folly him that is in Reputation for wisdome and honour.

cop. 10.1

Which comes to pafs partly because all the Actions and Confequently all the follys of such men are most Dilligently obserued and foonest Discerned & partly be-cause of that Envious Disposition of men's minds w<sup>ch</sup> makes them Quicksighted to discover, and glad to hear, and afterward to declare the faults and frailetyes of such as by their greater Eminency did out shine and Obscure them.

Poole

52

## SUNDY READINGS EPITOMIZED

Eccl 10  
5 : 6.

Pool

I have seen an Evill under the Sun as an Errō<sup>r</sup> proceeding from the Ruler 6. folly is sett in great Dignity & the Rich sitt in low places.

Foolish and unworthy persons are frequently Advanced by the favour or humour of Princes into places of highest Truft and Dignity, w<sup>ch</sup> is a great Reproach & mischief to the Prince, and a Sore Callamity to all his people. &c.

It was a true Saying of Doct<sup>r</sup> Patrick viz  
That a proud man hath no God, an unpeaceable man hath no Neighbour, a Distrustfull man hath not himself

A Jewish Doct<sup>r</sup> seeing a man very sad said to him if thy grief be for the things of this world I pray God dimish it; but if it be for the things of the world to come I pray God increase it.

It was a most ingenuous conceite of Cameracensis that when God created Adam he gave him all precious and Excellent Endowments; as Truth to instruct him Justice to Direct him, Mercy to preserve him and peace to Delight him.

But when he was fallen from God they all returned to the Allmighty againe and moved against this unhappy Creature for Justice pleaded for his Condemnation, Truth pleaded for his Execution of that which God had Threat'ned for his Disobedience. But Mercy pleaded & intreated for poor miserable man: and peace Endeavoured to take off the Edge of Gods Displeasure & Reconcile the Creature to his Creatour. &c.

An answer to a ffriend that Desired to know the rea-

son that moved me to write to his Excellency on this perhaps unpleasant Subject, Either in verse or prose first in verse Because there is a far greater liberty and freedome allowed amongst all Civill Nations to them that Poetize, or write in verse in all plaineſ and perficuitie without offence thô to the greatest Prince in that it it more takeing, and Emphatically renders the truth of the matter, and fence of the Author.

Because the case now Requires it: and it is the bounden Duty of Every One that is really true to the Interest of his Countrey to doe his best Endeavour according to his capacity, to obſtruct the Streame of Innovation of the State of things respecting our Libertys both civill and Sacred: the omission where of may tend to the Detriment, if not ruine of the Publick weale.

That I might thereby Demonstrate to his Excellency that I am Abused, and as I am an Englishman will not Sell, or Tamely suffer my Birthright to be taken from me without Regrett; and that I am not ſo Stupid or infenſible or Superanuated, (as he was pleased moſt unworthylie to render me, in the Council, when he put a Negative on me and other Gentlemen, then legally Chofen Members of her Majestys Council) &c. So as to Incapacitate me of Enjoying the right of an Englishmans Birth in poynt of honour, or other Interest.

(To

see the Letter  
in folio 46-47

Mr. Dudley

2

3

53

## SUNDY READINGS EPITOMIZED

To Evidence the truth of this Assertion I Shall here cite ſome paſſages of the Opinion and profound Judgment of the Honourable house of Lords in Parliament touching this matter, upon a ſerious Debate with the House of Commons in paſſing an Act for preventing Occasionall Conformity w<sup>ch</sup> is pertinate to the Subject in hand.

page 3

The Lords think that an Englishman cannot be Reduced to a more unhappy condition then to be put by Law under an incapacity of Serveing his Prince and Countrey: and therefore nothing but a Crime of A Detestable Nature ought to put on him such a Disabillity

The Lords say that incapacity is to great a punishment<sup>t</sup> for such an Offence, and it is hard to Imagine any offence that is not Capitall can Deserve it

That there is no more reason to punish this offence (viz partiall Conformity) with incapacity, then to make it ffelony.

That to be capeable of being Elected or Chosen to Office is an Englishmans Brithright which the Lords will deprive no man of.

That attempting to hasty cures have often proved fatall.

The Lords say that the penalty or punishment of a totall Incapacity is the heaviest next the loss of life.

That Justice and good policy requires that there should be some proportion between the offence and the punishment Thus the Lords. They farther adde That thô the Lords allow that no man hath a place by Birth-right, or but few such Examples in Our Government, yet that giveing a vote for a Representative whereby Every Englishman preserves his property; and that whatsoever Deprives him of such a Vote Deprives him of his Birthright

And now

I find I am by him\* Ingrately used,  
Not onely So, but wretchedly abused;  
and this abuse to such a mischief tends,  
That all he hath, can never make amends.

Hee that hath the kings Comission ought to Maintaine it; To Let it Suffer under Rudenes is to betray it. To be tame, and Silent in such Cases, is not Mod-

\*Mr. Dudley

esty but meanes. Humillity obliges no man to Desert his Trust; to throw up his Priviledge, and prove false to his Caracter.

It is noted in History that when king Charles the first came to the Crown Ann<sup>o</sup> 1625. that the Members of the Privy Council in king James Reign, were onely anew sworn to king Charles, not attempting a New Choice or any one put by, or Dismissted.

BRISTOL THE 20<sup>TH</sup> OCTOB<sup>ER</sup> 1699

54

*To his Excellency Richard Earle of Bellamont Capt: Gen<sup>l</sup>: & Governor in Chief in & over his Majestys Province of the Massachusets Bay New York & Newhampshire in New England & Vice Admirall of y<sup>e</sup> same*

Illustrious Lord since Providence hath sent,  
you as a Sun in this our Fermament:  
Beame forth yo<sup>r</sup> Splendid Rays, and Shine most Clear  
within the Expansion of our Hemisphere  
O Let yo<sup>r</sup> Excellence vouch safe Redrefs;  
from the Oppressions, & unrighteousnes  
the dire confusions & Tumultuous Stirs  
of the false perfidious, vile Rhode Islanders,  
who have a long time Domineer'd with Rigour  
In practices Illegall, with such vigour:  
Which has born down before them, almost quite  
The Laws (themselves) of Justice, truth & right;  
And I yo<sup>r</sup> humble Suppliant, doe Implore  
Yo<sup>r</sup> powerfull ayde may my Estate Restore  
So unjustly Raped from me: and Refent  
with just Regret, their falf-Imprisonment  
So shall yo<sup>r</sup> Orator most humbly pray;  
(In this concise Petitionary way)  
O may yo<sup>r</sup> Excellency's family  
Yo<sup>r</sup> Vertuous Confort, and yo<sup>r</sup> Progeny  
(Whiles you and they on Earth shall have abode)

Be ever precious in the sight of God  
 And when these days shall ceafe, you may on High  
 Be ever Bleffed to Eternity;  
 And I yo<sup>r</sup> Suppliant fhall truly Stand  
 Yo<sup>r</sup> Lordships humble Servant at Co<sup>m</sup>and

Jn<sup>o</sup> Saffin

*Remarks upon History*

Cicero, doth truly terme History the Wittness of Times, the Light of Truth, the Life of Memory, and the Meffenger of Antiquity.

Hereby we are Armed againſt the Rage & rafhnesſ of ffortune; and by this we may feem to have traveled in all Countreys, to have lived in all Ages, and to have been Converfant in all Affaires; Neither is it the Leaſt Benefitt of History, that it preſerveth Eternally both the Glory of Good men and the Shame of Evil.

History is a Transparent Mirrouer wherin we ſee what hath been Transacted, and done in the world in all Ages and Generations.

55

CONCERNING THE PRINCIPALLITY OF WALES  
 THERE ARE TWELVE COUNTYS W<sup>CH</sup> IN PARTICULAR  
 CONTAINES INHABITANTS & HOUSES AS IN  
 PARTICULAR VIZ

| The Ile of Angleſey | acres  | Houſes |
|---------------------|--------|--------|
| all amounting to    | 200000 | 1840   |
| Brecknock Shire     | 620000 | 5930   |
| Cardigan Shire      | 520000 | 3150   |
| Carmarden Shire     | 700000 | 5350   |
| Carnarvon Shire     | 370000 | 2765   |
| Denbigh Shire       | 410000 | 6400   |
| Flint Shire         | 410000 | 6400   |

|                  |         |              |
|------------------|---------|--------------|
| Glamorgan Shire  | 540000  | 9640         |
| Merioneth Shire  | 500000  | 2590         |
| Montgumery Shire | 560000  | 5660         |
| Pembroke Shire   | 420000  | 4320         |
| Radnor Shire     | 310000  | 3160         |
| Acres—           | 5560000 | 57205 houses |

King Edward the I sent for his Queen being great with Child, and will'd her to be brought to bed att Canarvan where she brought forth the first Prince of Wales w<sup>ch</sup> title continued in the Eldest sons of the Kings of England Ever after.

London hath 134 Parishes in, and about y<sup>e</sup> walls wherein (according to a moderate Computation) there are 800000 Inhabitants besides a bundance of seamen that are . . . persons thereto belonging. It is very Remarkable yea admirable to consider that one of the Subjects of the Crown of England yet an Honourable Person S<sup>r</sup> Hue Middleton a knight of Wales on his own proper Charge made and brought an Ellabourate and Artificial River from two Eminent Springs near Ware in Hartford Shire, that in its turning and winding Course Runs neare Sixty miles through Hills, and carried our deep Vallies 20 foot high in wooden troughs; it hath also 800 bridges over it, of Stone brick and Timber. New State of England page 150.

That most Ingenious Contrivance of y<sup>e</sup> peny post, w<sup>ch</sup> was in March 25<sup>th</sup> Anno 1680 put in practice by that worthy Cittizen M<sup>r</sup> Dockwra who is now the present Controller thereof; whose publick Spirit led him first to sett it up soley at his own Charge in Expectation of a future benefitt (as to the Publick) so to himself, in Consideration of the vast Charge Study and Expence he had been at about it to bring it to its progres and perfection; . . .

But instead thereof that Bigotted, and lowspirited Prince, king James 2 most unworthily Deprived Deprived m<sup>r</sup> Dockwra of the benefitt thereof, and not onely so, but Ignobly, even beneath an ordinary Subject, (much les a king) Suffered (or Rather) Caused him to be sued in his own name in no les than Twenty writts in one Terme: and afterward in an Action of Ten Thousand pounds to colour this Egregious Oppres-sion under a fals pretence But the present Government Considered him & made him Comptroler of said Office in part of Recompence, and support of his family who by his vast Expence and Injenuous Contrivance had been such a Benefacto<sup>r</sup> to the Comonwealth.

56

BRISTOL 22<sup>TH</sup> JANUARY 1704  
TO HIS EXCELLENCY JOSEPH DUDLEY ESQ<sup>R</sup> GOV<sup>R</sup>: &c.

Sr,

This Letter was written to his Excellency upon the Occasion of the Newes that his Excellency was on the <sup>of</sup> January 1704 goeing over Charles River upon the Ice with a fley, and four horses with his Wife and Daughters, the ice suddenly broke, and all the horses falling into the River the two hindermost Horses were Drowned, and His Excellency and His, hardly

My Muse presumes to Greet yo<sup>r</sup> Excellence by this plaine Script, to give my humble Sence of yo<sup>r</sup> Late Wonderfull Deliverance w<sup>ch</sup> to yo<sup>r</sup> Self's a Speaking Providence and not to you alone: but to us all: Both high and low (both Sexes) great & small I doe Endeavour allwayes, what I can, to approve my Self a Reall Englishman and that I may (to whom I Doe pretend) Shew that I am a true and faithfull friend; and that my Language, I may so Comprise not to be Rude, nor yet to Temporize. Sir, give me leave, to Say without Offence, how nearly this concerns yo<sup>r</sup> Excellence it Speaks to you, in midst of all yo<sup>r</sup> Glory, how fraile you are, how weake, how Transitory; it Says to us we all are Vanitie and Sons of Noblemen are but a Lye. Sure the Most High doth by the same Intend

{ or to whom  
friendship  
I pretend

what you as Chief, have done amiss should mend:  
not onely Privet ills, should be Bewayl'd  
but as unto the Publick; you have fail'd;  
And whether Innovations you han't prest,  
and fought to Alter that w<sup>ch</sup> God hath Blest  
the People in New England, many a Day,  
for w<sup>ch</sup> they did so often fast, and pray.

yo<sup>r</sup> Excellency knowes assuredly  
more then is obvious to a mortall Eye.

That you Designe (yo<sup>r</sup> Actions don't conceale)  
a Tottall Change in Church, and comonweale:  
is the Opinion of most Thinking men  
we must Return to Egypt once agen  
ah! Let it not be said that you now Dare,  
to pull Down that yo<sup>r</sup> Father helpt to Reare  
With those Renowned Worthys men of Name:  
who first (to Settle) to this Countrey came  
But O Consider what those Seers said,  
Erst, at Elections when they preach'd & pray'd  
who did Denounce Great Woes to him who should  
Rase that fair Structure God by them did build.  
And Sr. may not your future Government  
Cause in this People any Discontent:  
But that they may All, with one heart, & voice  
for yo<sup>r</sup> Deliverance, Sing, and Rejoice;  
And may this Mercy, great Deliverance  
the Praifes of Jehouahs Name advance.  
and I, poor I, among the Rest will then  
with all my Heart, and Spirit, Say Amen.

From him who wisheth (certainly) he knew  
with best Advantage, how to Honour you. I. S.

Escaped but  
were Wonder-  
fully preserved  
Laus Deo.

57

MARCH 4<sup>TH</sup> ANNO 1698*A Charracteristick Satyre on a proud upstart.*

Should I thee ranke with Radamanthus fell  
 and all those furies (Poets) faine in Hell;  
 who (when incarnate) were in Sundry times  
 the Plague of Nature, and the Forge of Crimes.  
 I should more Honour unto thee Impart  
 Ten Thousand times above thy Due Desert.  
 for nothing's in thee which in them was Rare  
 But with their villanies thou maiest Compare.  
 if Arrogance, and Dareing Impudence:  
 Bold Boysterous Rudnes, Brazen Insolence;  
 Concomitant in thee, to all mens Sight,  
 Imperious outrage, and Mallicious Spite  
 Be such Endowments as doe merit praise  
 Then Let my Muse for Thee this Trophy raise.

I. S.

or Thus

*A Satyretericall Charracter of a proud Upstart*

Should I thee Ranke with Radamanthus fell,  
 and the other Judges Furies (Poets faine) of Hell,  
 Who (when Incarnate) were in Sundry times,  
 the Plague of Nature, and the Forge of Crimes;  
 I should more Honour unto thee Impart  
 Ten thousand times above thy due Desert;  
 for, Nothing's in thee: w<sup>ch</sup> in them was Rare,  
 But with their Villanies, thou mayst Compaire;  
 if Arrogance, and Dareing Impudence  
 Bold, Boysterous Rudnes, Brazen Insolence:  
 Imperious Outrage, and malicious Spite,  
 (concomitant in thee, to all mens Sight)  
 Be such Endowments as doe merit Praise  
 Then Let my Muse for thee, this Trophy raise

J. S.

if Arrogance and Dareing Impudence  
 Bold, Boysterous Rudeness Brazen Insolence  
 Audacious Boasting thy Pseudo-parts  
 Slighting detracting Others true Deserts  
 Imperious Outrage & malicious Spite  
 (Concomitant With thee to all men's Sight)  
 Be such Endowments as doe merit Praife  
 Then let my Muse for thee this Trophy Raife

added

Solomon Saith a poor man is better then a lyer, yea  
 a Thief is better then a Lyer, but they both (without  
 Repentence) shall be Destroyed.

The Disposition of a Lyer is Dishonourable, and  
 Ignominious, and his Shame is Ever with him.

Therefore hate lying before all men whatsoever, be-  
 cause it is hated by God, and all good men

So that a Lye is a fowle Blott to a man, who hath  
 this Remark upon him (when he is known) that when  
 he Speakes Truth no body will beleive him.

Prov. 6<sup>th</sup>  
16.17

58

BRISTOL THE 2<sup>D</sup> OF FEBRUARY 170<sup>3</sup>/<sub>4</sub>

## A

*Revived Elegiac Lamentation of the Deplorable, and  
 Irripairable Loss of his truely Loving and Dearly Bel-  
 loved Confort Martha Saffin who Departed this life by  
 that Epidemicall Desease of the Small Pox in Boston  
 December the 11<sup>th</sup> 1678*

Martha who was my Dove, my Hebian\* wife,  
 The Dear Companion; and Joy of my Life:  
 The Paragon of vertue, Loyall Duty  
 The Cabinet of Graces, Seat of Beauty.  
 That was in her Innate; where shall we find  
 Those Rare Accomplishments of women kind;  
 "who true Deserts deserves a Quill,

\*(youthful

"That Sprang from Fam'd Parnassus Hill:  
"For to Delineate it, or Rather:  
"An Angells Pencill to set forth  
"Her Rare Transcendent reall worth.  
Her Awefull fear of God, was Examplarie  
Her sincere Love to Christ, Devout like Marie  
Her due Respect unto his Ministers,  
She manifested as his Right-hand Stars.  
Her Amiable Carriage unto all  
Did very much Oblige both Great & Small.  
But O unto her Husband (he knew well)  
In Conjugall Affection did Excell  
Conelia, and Artemesia faire  
Pandora, and Valeria (Ladys Rare)  
famous for Love unto their Husbands were,  
yet to my Dove they scarcely could Compare  
The most of women, without Parallel  
yet kind to all according to their Merit  
was of a Noble and A generous Spirit.  
She was well versed in Domastick cares  
Did prudently Order her house Affaires  
The Education of her Children young,  
She knew full well, did unto her belong;  
And O how Loveingly with awefull heed,  
She did her Children, and her Maidens Breed.  
That with a look, a nod, in silence Beckt,  
She could comand Obedience, due Respect.  
likewise her Husbands Merchandizes She  
when he was absent manag'd Accurately  
was so accute.therein, that none could tell  
What She did Best, She acted all so well.  
She was Compassionate: and did Inherit  
A tender and a Sympathizeing Spirit

A LAMENTATION 170<sup>3</sup><sub>4</sub>

59

Towards the Afflicted, Sorrowfull and Sad,  
 A fellow feeling of those woes they had:  
 And to asswage the Dolor of their grief  
 would doe her utmost for their full Releif.  
 My Muse doth flag, but grief doth more increase,  
 Sorrow constraines my Numbers here to Cease;  
 All I have Said; or can in words Comprise,  
 Her true Perfections but Epitomise,  
 Who Speaks her Praife, cannot Hyperbolize  
 But ah! alas! She's gone and I alone  
 These five & Twenty years left to bemone  
 my unrepaired Losse in Her since gone.  
 And Still the more I grieve, the more I may,  
 Which will Continue till my Dying Day. J. S.

## SUNDRY READINGS EPITOMIZED

60

It is Storied of Carthage the Queen of the Cittys of Africa that it contained in Circuit twenty-four Miles as florus in his Abridgment of Livie hath Recorded and by the outer wall 360 ffurlongs (that is 45 miles) as it is in Strabo.

The Extent or proportions of the four Quarters of the world viz Europe Africa, Asia & America are as one to 3.4. & 7. That Christians posseſſ about a Sixth part of the known Inhabited Earth: the Mahumetans a fifth part, and Idolaters two thirds: So that if we Devide the known Regions of the world into 30 Equall parts. the Christians part is five, the Mahumetans Six, and the Idolaters Nineteen.

*A Thankfull Memoriall October 6<sup>th</sup> 1704*

God gave me Life, and did the fame Sustaine

October  
6<sup>th</sup> 1704

A good part of King Charles the first his Reign  
And when King Charles the Second did Arive  
To Englands Diadem I did Survive:  
And in the Interregnum did Espie  
The various Governments advanc'd on high  
By different Names: as King and Parliament,  
(Which did the Nations Body Represent)  
Yet in their Notions did not allwayes Jump,  
But in Dirifion, some them, call'd the Rump  
Others more milde, did well, their acts Refent  
Term'd them in Honour The Long Parliament.  
Them Oliver dismift, the Grant Directer  
Was quickly after term'd the Lord Protecter;  
I saw his Reign: (and Richard his Successor)  
Who was in Scorne call'd Englands great Oppressor;  
When they went off, came other new Supplys:  
Call'd Keepers of the English Libertys.  
Others in Government, grew proud & Haughty  
Yet were Intituled: the Commitee of Safty.  
Who in their places did not long Remaine,  
But were Dismift Er'e Charles came home againe.  
Who off the Stage went, as one in a Trance  
Next James the 2. did the Throne Advance  
He came in Smoothly, and with great Applause  
But soone Eclipt Our Libertys, and Lawes  
Strove to reduce us to French Slavery  
And us Subject unto the Roman See.  
Untill the Belgick Glorious Star arose  
And did his Arbitrary power Oppose  
Which made him (like a Coward) leave his State  
His Crown and his three kingdoms Abdicate.  
Then by the motion of the Nation (known)  
King William & Queen Mary mount the Throne  
Of famous England, who were Next Ally'd  
And by their Innate worth were Dignify'd

Who

A THANKFULL MEMORIALL THE 6<sup>TH</sup> OF OCTOB<sup>ER</sup> 1704

61

Who when they Gloriouſly had run their Race  
 And were Translated to a Better place  
 The next Allyed: Queen Anna had the Space.  
 Who by her noble vertues well became  
 The honour of that Royall Diadem  
 Thus by Divine Affiſtance I have ſeen  
 Seven Regencies before the preſent Queen  
 Who Alternately have (as hath been Sayd)  
 Fair Englands great, and Gloriouſ Scepter Sway'd.  
 God grant that She may length of Days Attaine  
 And on our British Throne have peacefull Reign,  
 And for his grace to me to fee the fame  
 What caufe have I, to Bleſs his holy Name.

*or thus*

And Now how much am I oblig'd to Raife  
 my heart with Thanks, to Cellibrate his praife.  
 and while I have a Beeing for the fame,  
 to Bleſs and Ever praife his Sacred Name.

J. S.

There's nothing Gloriouſ but is hard to gett  
 w<sup>ch</sup> Noble minds and braver Spirits whett:  
 Arme then thy Breast with generous fortitude.  
 Things of high worth are Ever moſt perſu'd;  
 By thoſe who ayme true Riches to attaine  
 And by Industry precious things to gaine  
 And Neighbouring States doe in their leagues comend  
 A Lyon rather then a fox (for friend)

*on fair weather*

The Serene Splendor of our Hemmifphre  
 propiciouſly unto our Eyes appeare  
 and Sable Mantles of the Spangled Skie  
 By Zephurus healthfull Breathings hence do Flie

*on fowle weather*

The Canopie of Heaven w<sup>ch</sup> doth include  
 Starrs of the great, and Lesser Magnitude:  
 Their Glorious Splendor, dismal darkness shrouds  
 and vailed is their Beauty now, with Clouds.

It is Recorded for a Certaine Truth that in the Irish Rebellion, and Cruell Massacre which broke out was perpetrated in Ireland Anno 1641 there was in two years time 300000, Three Hundred Thousand English Protestants Cruelly Murthred. besides what was kill'd in the War.

That the greatest Slaughter of men that Ever was made by the Scotts in one fight against the English was in king Edward the Seconds time at the Battell at Bannock wherein was slaine (as Holinshed Reports) 4 Lords, & Gilbert de Clare Earl of Gloucester, 700 knights & Gentlemen, and about 40000 privet Souldiers; this Cowardly king being the first that Fled.

62

## SUNDY READINGS EPITOMIZ'D

S<sup>r</sup> Edward Poynings Lord Deputy of Ireland in the Reign of Henry the Eight made an Act that all laws made in Ireland should be of no force untill they were first transmitted into England and there Approved by the king & Council to be good & Expedient for that Land, and so returned back againe under the Great Seal of England, this with others, were called Poynings Lawes.

There is a book (Entituled the true English Interest) that declares the great Advantage to a people to cutt Rivers, or thurrow Courses by water from place to place through the mainland (Where it is feasable) for the promotion of Trade. for confirmation whereof,

he Instanceth the Example of Lewes the French king who hath cutt a River croſſ the Nation from Burdeaux in our Brittish Seas to Narbone & Aude, in the Mediteranian Sea; ſo that they may now Trade through the Countrey about two Hundred miles by water.

M<sup>r</sup> Lee of the North his Engine, and M<sup>r</sup> Bayly's Engine (both lately Invented) will cutt Rivers att an Easie Rate, and with great Expidition.

Carew  
Renells  
Eſq<sup>r</sup>  
page 42.

It is Affirmed for a Certaine truth that the French kings own Table Stands him 500000 £ Sterling yearly besides the Da<sup>ul</sup>phin, and the Queens Expence at Court; and in Pentions at home & abroad there is payd yearly at leaſt Seven Millions of money more, besides the Necessarie Charges of Ambaffado<sup>rs</sup> Muni-  
tion Building fortifieing

And the French Clergy are generally beleived to Possesse in the whole kingome no leſs than Thirty Millions Sterling of yearly Rent w<sup>ch</sup> they pay to the king. nor doth the Pope intermeddle with those Ecclesiasticall Benefices in the leaſt.

The meere Impoft of Salt through out the kingdome of France, is faid to amount to Two Millions of pounds Sterling, y<sup>e</sup> poor People being forced to take yearly ſuch a quantity they know not how to uſe, at the kings Exceſſive price

The ffrench king Lewis the 14. was born y<sup>e</sup> 5<sup>th</sup> of Septemb<sup>r</sup> 1638. ſon to Lewis 13<sup>th</sup> by Anna of Austria: he was Maried to Teresia d'Austria, onely Daughter to Phillip 4. king of Spaine. She was born the 20<sup>th</sup> Septemb<sup>r</sup> 1638. and married the 9<sup>th</sup> June 1660 to the moft Christian king

When the Queen of France Enters firſt into any Town, all the Prisoners are Ipſo facto Discharged; She alſo (as well as the king) is preferred before any other Credito<sup>rs</sup> whatſoever.

The Dauphin of France the kings Eldest Son so called from a Donation of the Province of Dauphin given to Phillip of Valois king of France, by Humber the last Dauphin de Vienois on the Condition that the king of France his Eldest Son should Ever after bear that Title, done An<sup>o</sup>. 1394 this Dauphin was born Anno 1661 on the 1<sup>st</sup> Novemb<sup>r</sup> when the king of France was absent in y<sup>e</sup> warres against Holland the management of his affaires at home was committed to his Queen.

63

## SUNDRY READINGS EPITOMIZ'D

The King of France is so Absolute that his will is his Law. he not onely makes peace, & wars, pardoneth Naturealizeth, Enobleth, names the vallue of money, but Even makes Lawes, and Impofeth Taxes at his pleasure. for thô they have Nine Parliaments, or Sovereign Courts of Justice besides a tenth added Lewis the 13<sup>th</sup> yet their Maine worke is to Rattifie the kings Edicts sent to them with a Comand This Our Pleasure. nor doth their Rattification signifie any thing to the validity of the Act, but meerly for shew personateing the Authority of former Parliam<sup>ts</sup> w<sup>ch</sup> now the king can make them doe what he pleafeth or Elſe doe what he pleafeth without them.

This intire Soveraignty and absolute Supremacy of the Kings of France, first was Occasioned by the English gaineing two parts of all France so that then the three Estates could not Assemble together to Act &c. whereupon that Exigencie the power was given to Charles the Seventh protemporary but ever after held. By w<sup>ch</sup> we may See the Danger of Inovations.

The Dukedomes of France are Augmented from two made by king Phillip the Fair An<sup>o</sup> 1297 to Sixty Six. the last 13. of them made by Lewis the 13<sup>th</sup>. between 1608 and 1643

It is storied that Lewis the 12<sup>th</sup> king of France called the Just, and ffather of the people, was born at Blois, June 27<sup>th</sup>. 1462. had the Title of the Duke of Orlans, he Came to the Crown of France May 1498. he made his very Enemys Sensible of his goodnes, for when some put him upon Retaliating those that had been his Enemies before he came to the Crown, made this memorable Reply. That it did not become the King of France to Reveng The Quarrells of the Duke of Orlans. the great Geografficall Dictionary L.E.W.

Consonant to this, is the history of two Roman Senators that were at mortall Enmity, & variance with Each other; at Last one of them came to be Emperour, upon w<sup>ch</sup> the other being afry'd absconded, but the said Emperour sent for him Spoke kindly to him Saying be not Affray'd for by my power thou hast Escaped my Anger and so they became friends as long as they lived.

Cinna Grandson to Pompey was convicted of being one of the Eagerest to procure Augustus Death, was pardoned by the Emperour, who sent for him to his Chamber, and after makeing him sensible of his many favours conferred upon him obraided him for his Ingratitude, and so Pardon'd him. upon w<sup>ch</sup> Cinna [written in margin] serv'd his Prince ever after with all the zeale Imaginable.

on the Deplored Decease of that truly Pious and Hon<sup>ble</sup>  
John Leveret Esqr. Sometime Governour of his then  
who Departed this Life on the 2 Day of Novemb<sup>r</sup> Anno

64

anagr: { Sarah  
Sr, Leave

S<sup>r</sup>, leave Earth as I to  
unto our Saviour

When unexpectedly, my mournfull Muse:  
heard the Sad Tydeings, and the Dismall Newes  
of the Decease of Her, ah! who can tell  
where in New England . . . her Parallell,  
where's such a Mother in our Israell,  
I was like one bereav'd, had lost the Sence  
of so great worth, of so much Excellence,  
that as the mov'd Magnetick needle Shakes,  
and no Direct poynt, of the Compas takes;  
So were my thoughts Distracted, Hurried  
as if my Intellectualls all, were fled;  
till I at Laft, my thoughts did Recollect,  
began to think how I might pay Respect  
unto Her Urn, and by a Sollemn verse:  
Drop some abideing, Teares, upon her Hearfe;  
ah! who is able duely, to set forth  
Her true perfections, her Transendant worth.  
my humble Muse presumes to bring (of mine)  
poor Badger Skins, or Goats haire to her Shrine;  
being well assur'd, some Lauret pen will Raife,  
an Epecaedian Piller to Her praise.  
She was a Gentlewoman grave and Sage  
yet Juvenile, and Agile in her age.  
Rare Pattern to, and Honour of her Sex,  
where in New England: shall we find the next!  
Let this be faid, to Her Perpetuall fame,  
She was a Noble and a Vertuous Dame;  
A Saint sublime, in grace and Sanctitie,  
as here, hath Lodged in Humanitie:  
Her Amiable carriage unto all,  
with whom She did converse, both great, & small,  
with so much prudence, Equanamity,  
according to their worth, and Quality  
gain'd her the Happiness w<sup>ch</sup> few attaine  
that scarce of Her did any E're complaine  
So was her Meine, vested with Modestie,

Chearfull in converse, with out Levitie.  
 free in behaviour; yet none could her Niglect  
 Her awefull prefence did Comand Respect.  
 She in Domastick matters was well feen:  
 She Rul'd among her Children, like a Queen;  
 She aw'd her servants, yet with Lenety,  
 they her Obey'd in Love, not Servilety;  
 She good was to the poor, to them in want  
 Her Charity Extended, was not Scant.  
 But above all, her Pietie appears  
 Even from Her youth, unto her Elder years;  
 Her daily walke, Communion so Divine  
 with Her Dear Saviour, made her face to Shine;  
 Her Intercourse with Heaven did Excell  
 She did like Anna, in the Temple Dwell.

(So

## ELIGIE

65

*Religious Matron Mrs Sarah Leveret Relict of the  
 Late Ma<sup>ties</sup> Colony of the Massathusets Bay in New  
 England 1704 in the 75<sup>th</sup> year of her age.*

So zealously Devout, So Examplarie:  
 Sate at the feet of Christ, like Blessed Marie.  
 no Earthly thing, could from her Duty Stay-Her,  
 She like the Psalmist, gave her Self to Prayer;  
 and all her motions, (in their proper Station)  
 Descreetly order'd, without Ostentation.  
 what shall I say? who if't can if he please,  
 adde Light to the Sun, or water to the Seas;  
 much less can I, her due Deserts Comprise  
 in this Short Script, doe but Epitomize,  
 Her Reall worth; w<sup>ch</sup> doth Deserve the Effayes  
 of men or Angells, to set forth those Rayes  
 that Beam'd forth from her Doeings all her Dayes.  
 Elated Soul! now Heavens Inhabitant,

Leveret  
Earth

Heaven am fled  
Christ the Head

Vertues Reward, Joyes Ever Permanent,  
 Enjoy doth She, and Shall with the Most High  
 Rejoice therein, unto Eternity.  
 And now Dear friends, what's unto us Gods voice?  
 If't not to mourne, and alſo to Rejoice?  
 Mourn bitterly, that we have Lost a Gem:  
 A precious Jewell in our Diadem;  
 One stoodith Gap, with Prayers prevalent  
 t' avert Gods Judgments, and his wrath prevent;  
 that Her Example Holy, Admonitions  
 Inculcated, with frequent Repeatitions,  
 of what She deemed Duty, all, should tend  
 But that those warnings now are at an End;  
 This, this augments our teares, our grief full Sore:  
 that we on Earth ſhall ſee her face No More;  
 No more! no more! what Dolefull words are theſe?  
 what's in this world can give us perfect Ease?  
 yet faith, and hope in midſt of all annoys  
 and in Respect of Her, may bring forth Joys;  
 Rejoice in this, that She hath run her Race:  
 and is Translated to a better place;  
 that She from Sin, from Sorrow Stated is  
 hence Ever to Enjoy Eternall Blifs;  
 that She with Saints, and Angells there doth Sing,  
 High Hallelujahs to Her God and King;  
 That through the Grace of Christ, we may attaine  
 to be with her, and never part againe.  
 So in this confidence, Let Comfort Rife:  
 forbear to weep Dear Friends: Mufe wipe thine Eyes.

By him with them, in Mournfull State  
Doth Sympathyze, and Lacrimate.

J. S.

Our English Lawes, and Especiall Statuts for that  
 purpose; abhorring the Entery upon the Apparent Le-

gall Right of another; Either of the will of the King himself, or of any Subject, the Admission of such a practice, is Absolutely Destructive of Property, and all civil Justice and Government; it Desolves the whole civill Governm<sup>t</sup> and turns all into the Confused course of Naturall Right

The Ancient Romans had their Twelve Deities, Six Gods, and as many Goddesses, with their Statues gilt with gold, and put up in the great Square of Rome, according to Varra's Testimony. The Six Gods were Jupiter, Neptune, Appollo, Mars, Mercury & Vulcan. The Goddesses Juno, Minerva, Venus, Diana, Ceres and Vesta and Each presidèd over his Month as, Minerva over March, Venus, April, Apollo, May, Mercurie June, Jupiter July, Ceres August, Vulcan September, Mars October Diana Novemb<sup>r</sup>, Vesta Dec<sup>b</sup>er; and Neptune february. Juno January.

*Some Remarks taken out of Gover: Pen's Book viz<sup>tt</sup>*

Some of our Greatest men Apprehending Climactericall Juncture, give up the Ghoſt, and care not if they must fall by what hand it is.

Kingdomes, and Coſmonwealths have their Births, their Declentions, and their Deaths.

It was a Saying of that Great Lord Fulkland, that A Minister of State, ſhould no more be without Cardina<sup>ll</sup> d' Offat's Letters, then a Parſon be without his Bible.

Tolleration is an Admiffion of Diffenting Worſhip w<sup>th</sup> Impunity to the Diffenters, Secures Property w<sup>ch</sup> is Civill Rights, and that Eminently the line & power of the Monarchy; for if no man Suffers in his Civill Right for the fake of ſuch Diffent, the poynt of Succeſſion is ſettled without a Civill War, or a Recantaſtion; ſince it were an Absurd thing to Imagine that a man born to but five pound a year ſhould not be ly-

1

2

3

4

able to forfeit his Inheritance for Non Conformity: and yet a Prince of the Blood, &c an Heir to the Imperiall Crown, should be made Incapable of his Inheritance for Church Diffent;

5 Tis want of witt that makes any man false to himself

6 He whom feare or Policy hath mad Treacherous to his own Conscience, ought not to be held true to any thing, but his own safty and Revenge, his Conformity gives him the first, and his Resentment of The force, that Compell'd it, will on no Occasion let him want the last. Thus He.

Lord Delamere  
in advice to  
his children  
page 16<sup>th</sup>

Saith if you are Concerned in the Prosecution of any Criminall, or other offender, Let yo<sup>r</sup> Proceedings be Tempered with Justice, and Moderation: for I have seen it fatall to Severall, who have Strained, and forced the Law to the Destruction or Detriment of others, yet in the End they fell into the Pitt they Dugged, and perifhed by their own Law.

Wittnes my Lord Cromwell in King Henry the Eights Time See Baker folio 306

67

### SUNDRY READINGS EPITOMIS'D

S<sup>r</sup> Walther Raleigh in his Book Entituled Maxims of State page 19. 20. 21. 22. prescribing Generall Rules for Statesmen to observe among the rest faith thus. Viz

The first and Principall, Rule of Policy to bee observed in all States is, to profess, practice and maine-taine the true Worship of God and the Religion which the Allmighty hath prescribed in his holy Word, w<sup>ch</sup> is the Chief End of all Governm<sup>t</sup>

To take heed that no Magistrate be Created or continued contrary to the laws and Policy of the State.

4 To create such Magistrates as love the State, as it is Settled; and take heed of the Contrary practices.

page 3  
20

To Advance Such as have skill to Discerne what doth preserve, or what hurteth or altereth the present State.

To take heed of small beginnings, and to mee with them at the first appearance, as well touching the breaking, or Altering of Laws, as concerning other Rules w<sup>ch</sup> concern the Continuance of Every Severall State.

To provide that, that part be Ever the greatest in Number, and power which favours the State. as now it Stands: this is to be Observed as a very Oracle in all Common Wealths.

as Lawes ought to be founded upon the Bases of Reason, So they ought to Last no Longer then the Reason Lasteth.

faith That a Law ceaseth to be a law, from the very Moment it turns useles.

He that will Strive to be more Honourable then others, must abandon passion, pride and Arrogancy; that so his vertue and Desert may Shine more then others. for honour consists not in the Title: but in the opinion the people have of their vertue For it is much more Honour<sup>ble</sup> to Deserve, and not to have it; then to have it, and not Deserve it.

The true Honour among the best of men, is true Desert, where fortune (as they call it) casts down, there is no fault in the person, &c. but it is Infamy, when men are Raised where is no Merit.

Trajanus Comended Plutarch for his precepts in School: that men should Labour to Deserve Honour but abandon the getting of it Basely.

Diogenes being asked what Beast bitt Soreft, an-

p 22.

Maxime

to y<sup>e</sup> fame  
purpose anotherRuchworth  
488

fswered, of wilde Beasts, the Back-biter; of Tame the Flatterer.

The Character of a Covetous man is, that he getteth is goods with care, and Envy of his Neighbours, with Sorrow to his Enemies, with Travell to his Body, with grief to his Spirit, with Scruple to his Conscience, with Danger to his Soul, and curse to his Heirs; his desire is to live poor, to Dye Rich.

68

## NEW ENGLAND LAMENTED.

If we consider well our present Station:  
great cause have we of bitter Lamentation,  
for loe, all sorts of persons much Complaine  
but their bewayleings are almost, in vaine;  
The Inhabitants of Boston, they Complaine  
for want of Trade, sufficient to mantaine  
their familys; and many Lately Broken  
are of their poverty a certaine Token;  
Behold New England! how throughout the Land,  
Thy Chiefest gainefull Trade, is at a Stand;  
thy Mercuries, by whose Industrious care  
They brought into this Land, both Money & ware,  
Even they, begin to Smile for want of Trade;  
Yet of the publick Charge they most, are made  
to Beare; w<sup>ch</sup> with their frequent losſ at Sea  
by Shipwreck, Stormes, and by the Enemie,  
they'r much Dif<sup>a</sup>bl'd, and Discourag'd to,  
they know not where to fend, nor what to do;  
their Ships ly by the walls, and none to tend them  
because to gaine, they know not where to fend them.  
The Countrey-men Complaine, and Justly to,  
to pay their Rates, they have so much adoe;  
nothing but money now will serve the Turne  
they sell their Crops so low, it makes them mourn;

Brick without Straw, is stricktly now Requir'd,  
 how money they shoud gett, may be Admir'd;  
 Since when they sell their goods their Rates to pay  
 with Disappoynments are oft sent away;  
 Sometimes with Scorn, at best with Disrespect  
 Shame, and Reproach, and some times base Neglect.  
 Yet ne'rtheleſſ, Our Pomp & Gallantry.  
 in this poor Land, did never run fo high  
 In Publick State and Grandure.

But Woe, woe and alas! the Female Traine  
 doe make their Husbands scratch their heads in vaine:  
 for they are grown to ſuch prodigious pride:  
 that Sodom like, their finfullnes don't hide;  
 Come Down Proud Dames, garments of shame put on,  
 Sitt in the Duſt, Daughters of Babilon.  
 So here we'll paufe and terminate our Song  
 w<sup>ch</sup> toucheth not the Sober, old nor young:  
 But idle Drones, profuse, and proud ones all  
 Publick or privet, whether great, or small.

*2 part*

Thy Souldeſtry but little Plunder gett.  
 for want of Conduct, vallour, or of witt,  
 if ought poor Soldiers, gett, they'r oft Defeated,  
 by their Coñanders, or of Greater, Cheated.  
 Thy Courts New England, (ſome) are meanly fitted  
 for by the lawyers they are oft out-witted:  
 when in false pleading, might be found a flaw  
 they'll afke thoſe Petty foggers, what is Law;

(So

So when thoſe Sopheſters, they ſhould Oppoſe  
 are many times, by them led by the Nose.  
 Some of thy Judges in Superior Courts,  
 are proud, and partiaſl: parts of the meanner ſorts;  
 whoſe witts are heben; Judgments weak, & unſound

yet think themselves as Oracles profound;  
sometimes they'll speak big, and themselves advance,  
and are as wilefull as the King of France:  
another time they'l Truckle: Courage Cool'd  
and by the Lawyers they are oft times fool'd;  
who when in Taverns, they do fitt, and Quaff  
doe at those Judges, and their Clyents Laugh;  
and when they've done, the will to mend the matter  
both with those Judges, and their Clyents flatter;  
So that those false Devouring Catterpillers,  
are of Our Treasure, their own pockett fillers;  
when they first came, did all things needfull lack  
and scarcely could keep Cloaths unto their Back,  
but now grown Arrogant, live without Care,  
and Boast they gett five Hundred pounds a year;  
then may we not, with grief, our teares down poure  
and say alas! Strangers our goods Devoure;  
for three times more is on those varlets spent,  
then heretofore mainetain'd the Government.  
no more of them, they'l furely think it better  
to lay this by, and Read the next news Letter.  
it is those Horfleaches, we onely Touch  
we know that all the Lawyers, are no such.

*3 part.*

How ill of thee New England doth it found  
in other parts, that in thee doth abound  
So many Varletts, vicious Idle ones  
that eat the honey of thy Hive like Drones.  
that thou permitts, or rather dost Ordaine  
So many Bowfing Dens, to Entertaine  
those Burdens of the Earth: those Drunken Sotts  
who spend their money, and their time in potts;  
meanwhile, they that have wives, and Children lye  
ready to Starve, for want of due Supply.  
But here's the bane, this, this is the Plague-Sore,

these wicked Haunts, augments the Publick Store  
by Licences, increast, by Mulckts for Crimes,  
So we must live by these Sins of the Times.

There's many more might be detected here  
for their ill manners: w<sup>ch</sup> the times won't bear  
we therefore shall now for the prefent Cease  
In Evill times the Prudent hold their peace.

## SUNDY READINGS EPITOMIZ'D

70

Themistocles Demanding Tribute of the Athenians, told them he had brought two Gods with him, Perswasion and Violence, They answered, that they had two Gods, allso in their Countrey, both great and powerfull, and they were Poverty, and Impossibillity, w<sup>ch</sup> would not suffer them to give, or pay Tribute.

The goods of the Body are Beauty Strength and Sound Health Plutarth comends the last as the best of all, affirming most Learnedly That health is the most Divine, and the most Excellent property of the Body, and a most precious thing.

There is nothing in this world better; nothing more to bee Desired, nothing (sublunary) can be found to be more pleasant (Hippocrates faith) there is no pleasure or fruit of any other thing. this is it, w<sup>ch</sup> in this life fills all Perfection: without this no man can be said to be happy: this far Exceeds the greatest Honours, Treasures, and Riches.

It was the Saying of a Great man That health & Peace Sweetens all other Blessings.

It is Recorded of Herotimus sometime king of the Arabians who in Confidence of six hundred Sons whom he had by Divers Concubine; who being grown up, he placed his said sons into Divers Armys did some-

Justin

times Invade Egypt, and sometimes Syria, thereby advanceing the Name of the Arabians makeing it great and potent, and their Neighbours weak & Contemptable.

Sextus-  
Auralius  
Victor

in ye year of  
Rome 711-

he Reigned  
57 years

Beard

Ld. Delamere

It is Historied that there were from Octavianus Augustus Casar, at least ffifty five Emperours of Rome (about Eleven of them were Cittizens of Rome or born in Italy the Rest were Strangers from sundry Countreys) to the Reign of Theodosius that Noble and Illustrious Defender of the Comonwealth; many of which Emperours, were Cruell Tyrants and bloody men some of them Reigneing but two or three years, some a few month, and some but few Days but were cutt off by the sword of their Subjects; w<sup>ch</sup> made good that Saying of the Poet,

*few Tyrants Dye the Death w<sup>ch</sup> Nature sends,  
But most are sent, by Slaughter to their Ends.*

It was a prudent Speech of a great Statefman viz<sup>tt</sup>  
That a wifeman will ground his beleife or Opinion upon a mans Actions, and not his words; consider what is Done, & not what is said; for that man that has a Designe upon another will make no scruple of promising very largly.

It is a great mistake, and a dangerous one, to consider the person, more then the thing he hath done; as if the person made the Thing better or worse in its self then if some other had done it. for who Ever he be that does it, the thing is still the same; and this Judging the Action by the person, is that by w<sup>ch</sup> men comonly deceive themselves.

Anno 1512 Leo the 12. an Atheift, Bleff'd himself to thinke what great Riches he had gott by that fable of Christ as he Blasphemously Sayd, yet not Enough to Supply his vile and Enormus Extravagancies; w<sup>ch</sup>

occasioned Luthers Revolt &c. from w<sup>ch</sup> time that mighty growing kingdom of the Pope both Sperituall, & Temporall, began to come Downe &c.

## SUNDRY READINGS EPITOMIZ'D

71

Learning may be Reduced into four Principall Heads  
First Philosophicall and Mathematicall Learning the knowledge of Gods works of Creation.

Secondly Historicall & Politicall Learning, the knowledge of his works of Providence.

Thirdly Morall and Oeconomicall & civill Learning the knowledge of those Remainders of Gods Image and Law, w<sup>ch</sup> are left in the minds of men, since the fall, for their Direction and Conviction.

Fourthly Grammaticall, Rhetoricall & Logicall Learning the knowledge of the use of that Reason w<sup>ch</sup> God gives us for imparting our minds, and Evidenceing our Conception to one another.

So then all true Learning being a knowledge of the works of God, and of that Truth w<sup>ch</sup> he, who is the Supreame verity, hath Implanted in them must needs be such as the Works of God themselves are Honorable and Excellent, and so per se desireable.

As Reason Chiefly Differs Man from Beast,  
So Grace with Learning's Continual Feast:  
And doth Imbellish our Souls Intellects,  
on all Occasions, and in all Respects.

Soon after the first Council of Trent called by pope Paul the 3<sup>d</sup> An: 1540 the Order of the Jesuites came up; it was Instituted by Ignatius for a good End, who preached Repentance in Spain &c so that this Order did so increase that they became of greater Reputation in the world then the Capuchins or Preaching

D. Renolds  
Sermon of y<sup>e</sup>  
use of Humane  
Learning  
page 13.

1540

Fryers w<sup>ch</sup> for their Sanctity were held in veneration above all other Orders. And now these two Orders are as the Sun & moon among all other Stars which are scarcely to be Numbred. for at this time viz Anno 1550 there were Numbered 225044. Two hundred Twenty five Thousand and fourty four Monasteries in the Christian world. w<sup>ch</sup> perhaps may containe about fourty hundred Thousand Monks. &c.

1570 Pope Pius the 5<sup>th</sup> Excommunicated Queen Elizabeth and gave away Her Kingdom to the King of Spain. See how Imperiously Proud this Pope is, for saith he By the fullnes of Power, w<sup>ch</sup> He that Reigns above hath given to me whom alone he hath sett over all, Nations and Kingdoms, to pluck up and pull Down, to Destroy &c. and againe we Depose Elizabeth from the Right of Her Kingdom, and we absolve her Subjects, from all mañer of Oaths of Allegience w<sup>ch</sup> they have Sworn to her. his Instructions to his Legate to the Emperor was that neither faith nor Oaths to be kept with Hereticks. &c.

1572 Gregory the 3<sup>d</sup> Celebrated the Horrible Massacre of Paris with publick Thankgiving & Tryumph at Rome and Sung Te Deum &c. ô Abominable.

72 A THANKFULL MEMORIALL 6<sup>TH</sup> OCTOB<sup>ER</sup> 1704

This was  
Entered in  
Folio 60. not  
thought on till  
afterwards

God gave me Life and did the same Sustaine  
a good part of King Charles the first his Reign  
and when King Charles the Second, did arive,  
to Englands Diadem I did Survive  
and in the Interregnum did Espy  
Thoſe various Governments advanc'd on high  
by Different appellations; Did Represent  
ſometimes the people, king and Parliament

yet in their Notions Did not allways Jump  
but in Dirision some times call'd the Rump.  
others more milde did well their Acts Resent  
Term'd them in Honour the Long Parliament.  
Them, Oliver Dismist, (the Grand Projecter)  
who quickly was Proclam'd the Lord Protector  
I saw his Reign; and Richard his Successor  
who was in Person mild, yet termed an Oppressor.  
when he went off, came other new Supplys  
call'd keepers of the English Libertys  
others in Government grew Proud, and Haughty  
yet were Entituled the Committee of Safty.  
who in those places did not long Remaine  
But were Dismist Ere Charles came home againe  
who gave himself to's Pleasures, & was rul'd  
By the Duke of York: and by the French king fool'd  
till off the Stage he went as in a Trance  
Next James the Second did the Throne Advance  
he came in Smoothly, and with great Applause  
Soon would Eclips our libertys and Laws  
Strove to Reduce us to French Slaverie  
and us Subject unto the Roman See  
untill the Belgick glorious Star arose  
and did his Arbitrary power oppose  
which made (like a Coward) Leave his State  
His Crown, and his three kingdomes Abdicate.  
Then by the Motion of the Nation (known)  
King William and Queen Marie mount y<sup>e</sup> Throne  
of famous England, who were next Allied  
and by their Innate worth were Dignified  
who when they Glorioufly had Run their Race  
and were translated to a better place  
The next Ally'd Queen Anna had their Space  
who by her Noble Vertuēs, well became  
The Honour of that Royall Diadem  
Thus by Divine Assistance, I have seen

Seven Regencies, before the prefent Queen  
 Who Alternately here, (as hath been faid)  
 Fair Englands great, and Glorious Septer Sway'd  
 God grant that She may length of Days Attaine  
 and on our Brittis Throne have peacefull Reign  
 And now how much am I oblig'd to Rayes  
 and Celibrate Jehouah's Sacred Praise  
 and while I have a Being for the fame  
 To Bless and ever praise his Holy Name.

J. S.

73

## SUNDY READINGS EPITOMISED

The Plott of Contzen the Moguntine Jesuite to Cheat  
 the Church of the true Religion and bring in Popery by  
 Art without noise or tumult

*The way to bring back the true Religion (viz Popery)*  
*Saith he is*

- 1 first what Musitions obferve in tuneing their Instrum<sup>ts</sup>  
 gently screwing up the strings by little & little; or as  
 Physicians practise in abateing noxious Distempers and  
 ill humours by Degrees, &c. thus in a Comonwealth &c.
- 2 To press the Examples of their Eminent Predecessors  
 w<sup>ch</sup> the Prince must put the Vulger often in mind to Imi-  
 tate their Example, & of other Eminent perfons that  
 Even now as failed to the old Religion viz Popery

*Such force hath grey Antiquity*  
*To turn from Beardleſs Novelty.*

- 3 To Banish the Teachers of herisies at once if it may  
 safely be done, otherwise by Degrees.
- 4 That such as are Adverfe to the true Religion (w<sup>ch</sup>  
 he accounted Popery) should be put by their honours  
 dignitys and publick offices; nor is this unequall that  
 he that is prejudicall to the Comonwealth should not  
 be allowed the Honours and Comoditys of it.

That the whole Body of an Herifie be pluck'd by the roots not by meer power, but by moderation and Art; Let those tenents that seem ill to the Vulger, and in their first aspect carry absurdity in them, Even to the rude & ignorant be Culled out, and load Layd on them &c.

To take advantage of the quarells and Dissention of Erring men one with another.

That all secret Conventicles, and publeque meetings be forbidden. yea and privet allso.

That by the Severity of laws and punishments the obſtinate may be Comp'led to Duty. out of love not out of fury: but let him Chastife that he may Reforme not take Revenge that he may Destroy.

The Nineth Rule let those that are in Authority Doe in an Especially mañer Religiously practise and main-taine integrity of life and purity of mañers. let Prelates, and Doctors out Shine all the rest in their lives and Converſations. for the Coñon people Esteem of Doctrine by the Converſation of them that profefs it for the filthy lives of Clerks, of Clerks; I say again of Clerks; I mean Evill ones, have augmented the herisies; thus he goes on &c.

About 1590 Gregory the 4<sup>th</sup> Exhausted the Treasury of the Church in the wars of France against Henry the 4<sup>th</sup> and the Hugonots Cursed that king for an Heretick: he being a Protestant; who afterwards turn'd Papift, and was Stabbed by the Jesuites. in Pope Clement the 8<sup>s</sup> time &c.

Leo the 11<sup>th</sup> had this Luciferian Motto over his Tryumphal Pageant worthy is the Lion (his Name) by vertue of the Lamb, to take the Book and open the Seals thereof.

His Successor Paul the 5<sup>th</sup> had such Inscriptions as

5

6

7

8

9

1590

1595

these given him To Paul the 5<sup>th</sup> Vice God, most Invincible Monarch of the Christian Comonwealth and most zealous Conservator of [written in margin] of Papall omnipotency. ô horrible

74

A copie of a patheticall pious Instructive Letter written by my own Deare and Hon<sup>ed</sup>: Mother M<sup>rs</sup> Grace Saffin alias Elfworth: her own handwriteing w<sup>ch</sup> being worne allmost in pieces I have for its Sing<sup>ular</sup> worth here Revived it.

Dated London the first of March 1654

Dear Son

Three Letters I Recd: by Mr Winflow where<sup>by</sup> I perceive you are goeing a voyage for Virginia: I cannot but Admire at Gods Love and mercy both to me and mine that he doth look upon us in all Estates and Conditions wheresoever we are Either far or near: O Blefs the Lord ô my Soul and all that is within me blefs his Holy Name. Oh that we could Ever rest on him that heard Our prayers, and granted Our Requests and hath not Left us to the will of thosse that would have Trodden us Down, and cryed there is no help for us; But the Lord was seen in the Mount, when men Rose up against us, and gave us help and Comfort. oh that we could take up the Cup of Salvation and call upon his Name, Let us forever give praise unto the Lord Let us Advance his Glory, yea prefer his Glory before all things Let us not doe the Least Evill that the greatest good may come of it; but draw Nigh unto the Lord in Sincerity, & seeke the Kingdom of Heaven and the Righteousnes thereof in the first place, then all other things shall be Added thereunto. Labour to gett an Interest in Christ, & you have all: he is Riches, Dureable Riches, and will never faile: he is Beauty, yea perfect Beauty that is Dureable and continueth forever; He is wisdome yea wisdome it Self, and giveth to them that asketh. I Charge you upon my Blessing, that

this was in ye  
civil war  
between the  
King &  
Parliament

you labour after the knowledge of Christ whom to know  
is Life Eternall: oh seek him in his Ordinances, Read  
the Scriptures with understanding, and Delight, walke  
by the light of the word, pray Daylie, praise his Holy  
Name; beg faith to lay hold on Christ, Neglect no op-  
portunity to Enjoy God in all his Ordinances; & bee  
carefull to Sanctifie the Lords Day: let the word of God  
dwell in yo<sup>r</sup> Heart, Beg the Spirit, for the Lord hath  
promised to give the Spirit to them that aske it; Labour  
after knowledge, true saveing knowledge; harbour no  
Sin, Hate Every Evill way, and work & Every appear-  
ance thereof. take the vertuous Examples of the Saints  
for yo<sup>r</sup> Pattern to walke by, set the Lord allwayes be-  
fore you, who hath an all Seeing Eye, and is a fin-Re-  
venging God: O fear Love and Obey the Lord in a  
Universall obedience to his will and all his Command-  
ments; minde yo<sup>r</sup> Latter End live as if you were all-  
ways Dyeing. Doe all things whatsoever you doe in  
Obedience to Gods Coñand, & then the Blessing of  
the Lord will be upon you, in your goeing out and com-  
ing in, Buying, Selling, and all that you set yo<sup>r</sup> hand  
unto; he will never leave you nor forsake you: but will  
be a present help in time of trouble Now for my Self I  
bles<sup>f</sup> God I have a Comfortable Subfistance, and more  
then I did Expect I should have had in Regard of the  
troubles of War we have had among us, wherein few  
were sure of Enjoying what they had So that I may say  
againe with Jacob hetherto hath the Lord help'd me and  
mine Blessed be his holy Name and I may say againe  
with Jacob, I am les than the Least of all his Mercys.  
oh that I could Ever rely upon the Lord, who is the God  
of my Salvation

I am

77

TO THE REV<sup>D</sup>: MR WM HUBBARD ON HIS EXACT  
HISTORY OF NEW ENGLANDS TROUBLES &C.

When thy Rare piece unto my view once came,  
it made my Muse that Erst did Smoke, to flame:  
Raifeing my fancie so sublime, that I  
that famous Forked Mountaine did Espy,  
Thence in an Extasie, I softly fell  
down, neare unto the Heliconian well:  
where Poetry in prose (made) I did see,  
By a Mercurian braine w<sup>ch</sup> sure was thee;  
Such is thy modest Stile, Enrich'd with sene  
Invention fine, faced with Eloquence;  
Thy Flored Language quaintly doth Expres,  
the truth of matter, in a Comely Dress;  
Couching the sene in such a pleafeing Straine,  
as makes the Readers Heart to Leap againe:  
And sweetly drawes him, like thofe Lotteries,  
that never misf, but allwayes winnes the prize.  
But whether Roves my Muse? what can be done  
by him augments the Sea, or lights the Sun.  
Goe on Brave Worthy, and let these Essayes  
Like fair Aurora usher the Rayes:  
of a Refulgent Sun, ariseing Clear  
Hence to Illuminate our Hemisphere;  
That the after Ages may Extoll the High-one  
For's loveing kindnes to our little Sion.  
And may our Senatours with due regard  
These and thy future Labours all Reward:  
Thô not in full yet such Encouragment  
as may in them be just, to Thee content.  
For the present age, and them that shall Ensue  
Will be perpetuall Debtors unto you.  
Fame shall with Honour Crown thee, & wee'll Raife  
Thy lasting Monument in Groves of Bayes.  
Heavens blefs Thee in thy worke, & may Succes

Attend thee here: Hereafter Happines

J. S.

*an Acrostick on the truly Loving & Dearly Beloved, Mrs Abigail Collins. Anno 1663*

Amorous Sweet Virgin, Naturs Masterpeice:  
 Beautys Encomian, Cupids Mothers Neece;  
 Juno doth frown, that Golden Globe to See  
 Given by the Hero, (from her self) to thee;  
 And yet Minerva, is well pleased too,  
 In that Donary: caufe She shares in you;  
 Load-Star of Love: Each Eye Atracting ffeature  
 Citherea's Darling, & heart-moveing Creature:  
 O may Heavens add to yo<sup>r</sup> Perfections Rare,  
 Longevity, with joyes beyond Compare;  
 Let holy Hymen daign t' Ingrofs yo<sup>r</sup> Name  
 In's Register, to yo<sup>r</sup> perpetuall fame  
 Ner, may you want, but Ever more posseſſ  
 Swee pleasures here, hearafter Happines.

I. S.

## AN ELEGIE

78

upon the Deplorable, or rathe Deplored Death of that Super-Eminent Minister of the Gospell Mr Jonathan Mitchel Late Pastor of the Church of Christ at Cambridg, who Desceased on the 9<sup>th</sup> of July 1668

Jonathan Mitchel

{ Death when it comes  
     at Gods comānd  
     can't I the holy man  
     w<sup>th</sup>ſtand

Anagr { can't I the holy man  
     the holi man it can

{ yet the wayes of fin,  
     death and Hell  
     the holi man it can  
     Repell.

What hath New England perpetrated  
hath She Gods Cov'nant violated?  
are her Enormities augmented  
her provocations unrepented  
that the Most High in fury takes  
His jewels hence fuch breaches makes?  
Ah! that we have not been no more  
Reclaimed by his Judgments Sore  
Nor doe no better understand  
the Language of his heavy hand  
light, after light Eclip'd & we  
In darknes Left, are Like to be  
Stars of first Magnitude are Sett  
will Shine no more on us nor yet  
Sing to us will thoſe Turtle Doves  
the Sun of Davids Song of Loves  
And now's removed from our Sight  
that Evangelick Shineing Light  
Mitchel that famous Gospell Preacher  
That Orthodox Soul-moveing Teacher  
ah! that we should the Lord provoke  
on us to lay this Signall Stroke  
God takes his precious Ones away  
but few to heart their losſ doth lay  
Nor yet consider they're taken from  
the Dreadfull Evill is to come  
oh! who can't mourning weeds put-on  
Now Lovely Jonathan is gone  
Each Sex, & age weep ore his urn  
His very Lecture-day will mourn  
He from our Infant Collidge came  
ſo furnished with Gifts y<sup>t</sup> fame  
of's praife no Niggard, yet fell ſhort  
of much She might of him Report  
Whose life, and Doctrine ſince declare  
That Princely Jonathan was there

whose true Desert, deserves a Quill  
 that sprang from fam'd Parnassus Hill  
 here to Delineate it or Rather  
 (in Honour of this publick ffather)  
 an Angell to Beame forth those Rayes  
 that Streamed from him all his Dayes.

(And

## AN ELEGIE

79

And now friends weep not, wipe yo<sup>r</sup> Eyes  
 He Stated is in Parradise  
 His course is finish'd Race is Run  
 His work is Ended, Joy begun  
 Where he shall Ever more Possess  
 A Crown of Life, & Righteousness.

*Epitaph*

Here lyes the Darling of his time  
 Mitchell Expired in his prime  
 who five years Short of fourty seven  
 was found full ripe, & pluck't for Heaven;  
 was full of prudent Zeale and Love:  
 Faith, patience, wisdom from above:  
 New Englands Stay, next Ages Story  
 The Churches Gem, the Colledge Glory.  
 Angells may Speak him, ah! not I!  
 (Whose worth's above Hyperboly)  
 But for our losf wer't in my Power  
 I'de weep an Everlasting Shower.

J. S. (this is in Print.)

*Epitaph on the worshipfull Thomas Willett Esquir  
 who Deceased on the      of June 1674*

Here lyes Grand Willett whose good Name  
 Did Mount upon the Wings of Fame

Who into Place did not Intrude  
 When Star of the first Magnitude  
 But's prudence, pietie, and Zeal  
 For God, in Church and Co'monweale  
 His reall worth and Generous Spirit  
 Which constantly he did Inherit  
 His hospitallity and love  
 And courteous Carriage like a Dove:  
 Did so Excell that all might see  
 He had atain'd to the first Three  
 Now He's hence gone, to his long home  
 And taken from the ill to come  
 Liv'd here Desir'd, Lamented, Dy'd  
 Is with his Saviour Glorified.

*Here followes an Epitaph on that Eminent and truly  
 pious Matron M<sup>r</sup>s Mary Willett Loveing Wife to the  
 Worshifull Thomas Willet Esq<sup>r</sup>; who Departed this life  
 on the Day of*

(Here

80

#### EPIGRAPH OF M<sup>r</sup>S MARIE WILLETT.

Here lyes the peeles Parragon of Fame,  
 Mary (the vertuous) Willett is her Name  
 Whose true desert (to shew) requires a Straine  
 Proceeding from a Helliconian Braine,  
 Both Grace, and Beauty in her face did Shine  
 Enthron'd in Majesty, almost Divine:  
 Which mix't with mildenes did the more Advance  
 The Lovely Splendor of her Countenance;  
 Had She Liv'd in the Dayes of yore, when Such  
 Who ne'r Excel'd in vertue, half so much:  
 She would have been above them set on high,  
 And been adored as A Dietie;  
 yea Venus, Pallus, Diana and the Graces  
 Compar'd with Her Should all have lost their places;

And all thosse Temples, for them Richly Stated,  
 Should to Her honour, have been Dedicated.  
 But now She's Paradizd Tryumphantly  
 Where She shall live unto Eternity.

*an Elegie on that Reverend man of God M<sup>r</sup> John Wilson  
 sometime Pastor of the first Church in Boston who De-  
 parted this life August 7<sup>th</sup> 1667*

anagr. { John Wilfon  
           | wish no on, ill

Rejoice Bleft Spirit Sing a little higher  
 Her's one more added to your Sacred Quire  
 Wilfon the Holy: whose good Name doth Still  
 In Language Sweet, bid us Wish no on ill  
 Ah! how he in his Life it practis'd well  
 All them that knew, or heard of him can tell  
 Wish no on ill, but good his life hath shwon:  
 And his Sweet Name faith fo now he is gone;  
 Great is our Losf in him but his gaine more  
 Who is Exaltd to augment Heavens Store  
 My lowly Muse Dares not attempt to Raife  
 The Trophy of his due Deserved praise  
 But leaves that Taske t' whom better it befits  
 Even to the Learned Heliconian Witts  
 or Rather pens of Angells;  
 But ô who can Imagine or Express  
 That unconceived Blifs, that Happines  
 His Soul Enjoys with his Redeemer Dear  
 (With whom in Glory he'll againe appear)  
 For he is Paradiz'd, and fhall Er'e Sing  
 Sweet Halelujahs, to his God & King.

Next in Order followes His Charracter  
 Which is much like him yet falls Short  
 of what of him I might Report.

this is in Print

## EPITAPH

Here lyes inter'd (his Soul above)  
 The Mirror of Transcendent Love  
 of meeknes, faith, Seraphick Zeale,  
 For God in Church & Comonweale.  
 Mighty in Prayer, Elijah Like  
 Did Terro<sup>r</sup> into Ahabs strike  
 Was Thirty Seven years Er'e he fell  
 The Chariot of our Israell:  
 The Muses Darling, yet a Lion  
 To Foes of this our Little Sion:  
 Yet's carriage such, as him behov'd,  
 Which made him generally belov'd;  
 Liv'd like an Angell: when he Dy'd  
 Went to his Saviour glorify'd  
 Thus in a word, tis he, and all,  
 Whom we did Holy Willson Call.

J. S.

167<sup>8</sup><sub>9</sub>

*An Epitaph on the Hon<sup>ble</sup> John Leverett Esq<sup>r</sup> Late  
 Governo<sup>r</sup> of his Majestys Colony of the Massathusetts, who  
 Departed this Life on the or who Changed his Terrene  
 Seat of Justice for a Celestiall Throne (thereto keep an  
 Everlasting Sabbath) on the Sixteenth Day of March in  
 the Sixty third year of his age*

Here Lyes Interr'd within this Arched Space,  
 Great Leveret, the Glory of his Race  
 Whose parts Sublime did rarely fitt him for  
 The place & Honour of a Senator  
 A Piller of our State of high Renown  
 knew how to wield the Sword, and were the Gown.  
 Zealous for God; the Countreys Liberties,  
 Was on his heart and precious in his Eyes  
 Vast was his Intellects, his Judgment Sound,  
 Quaint was his Witt, his Politicks profound;

His Eagles mind did soar, yet Condescend  
 Below its Self, to serve the meanest friend:  
 Courteous and milde to all, and did Inherit  
 A true right Noble, and a generous Spirit.  
 Constant unto himself, true to his trust,  
 Good ever to the poor, and allwayes Just.  
 A Person of undaunted Resolution,  
 To put all wholesome Laws in Execution.  
 Vice interdicted, vertue did Advance  
 Scatter'd ill Doers with his Countenance.  
 Bleff'd in a vertous Confort; daughters fair,  
 Whom he indulg'd with a paternal Care.  
 Thus, thus was He (great Soul) richly indu'd  
 And here a Star of the first Magnitude  
 But now is Set, and ceaseth to appear,  
 ... in a glorious Orb with's Jesus Dear  
 In Seventy Eight his Climacterick year

Then for New Englands Loſs, ah! if I cou'd  
 I'de weep his Epitaph with tears of Blood. J. S.

this is in Print

## AN ELEGIE

82

*On the Deploreable Departure of the Honered and truely  
 Religious Chieftain John Hull Esq<sup>r</sup> who put off his his  
 Earthly Tabernacle to be Posſeſſed with a Celeſtiall Man-  
 tione on the Day of in the year of his Age Anno  
 Dom. 1683*

Arife faint Muſe bring one heart-melting verſe  
 To Drop upon his sweet Embalmed Herſe  
 Arife I fay, run in amongst the Throng  
 of Mourners with an Epicaedian Song:  
 Shake off the Shackles of thy Contemplation  
 And fet thy Self a part for Lamentation;  
 Rouſe up thy drooping Spirits, dull invention  
 That the most unconcern'd may give Attention

And Eyes burst out with teares like Jeremiah,  
 When they had lost their Pious King Jofiah  
 As one breav'd of all: thy losf Deplore  
 Lament the same, or never Speak no more;  
 Thy losf said I; alas! thy Share is Small,  
 In this great losf, w<sup>ch</sup> is a losf to all.  
 What shall I say? or where shall I begin  
 The Ocian is so vast I'me lanching in;  
 My Compass is but small, wavering unstable:  
 To Steer a Course Direct, I am unable  
 What can a Punie Muse, alas! here yeild  
 That is bewilder'd in so large a field;  
 But Haire of Goates was uf'd among rich things  
 Such as I have my humble Muse here brings  
 As a free offering; my little Taper burn  
 In honour to his Odriferous Urn  
 T' Invoke the Sisters, or the Saddest Shee  
 The Ancients call the Muse Melpomene:  
 Or Supplicat Minerva ayd to Daigne,  
 To screw my Muse up to a Mournfull Straine  
 Needs not alas! this, this, is caufe alone,  
 The Dove-like Meek-Beloved John is gone;  
 Gone's that desired One, who bore the Name  
 Of Great Shem's Grand-Son, Aram's son of fame  
 He's gone he's gone! and is already preft  
 To keep an Everlasting Sabath-Rest.  
 But tis a woefull and a Gloomy-Day,  
 When Righteous men are taken thus away;  
 Heaven Speaks aloud to Mortalls, reads ther Doom  
 Such are Removed from Dire ills to Come;  
 O may not this, this Sad Catastrophe  
 Fore run the losf of our Dear Liberty.

(Hee

Hee in his youth like Gracious Timothy

Not verst in Schooll, but Script-Divinity  
Was ready in't, as Schollers con their part  
Not onely in his head, but in his Heart.  
His Zeal for God, love to his Countrey Dear  
In his whole Course to all men did appear;  
His house a little Church, such Celibration  
Maintain'd Religion in its Reputation  
He with his vertuous, and beloved Wife  
Liv'd an unblamable unspotted life:  
So amiable, constant, to his Death  
Like Holy Zachary, & Elizabeth.  
O what Soul Ravishing Communion he  
Had Dayly with the Blessed Trinity  
For in the Throng of Busnesh Every Day  
Hee'd set a part some Select times to pray  
Yea He a Gap-man was t' avert Heavens Rod,  
He mighty was in prayer a Prince with God.  
Gracious in Speech, pleasant in Conversation  
Descreetly Grave, devoyd of Ostentation;  
In all's Discourses allways Intermixt  
Something of God, the Soul, or Heaven betwixt  
So wining were his words, fair Collours paint  
T' would make an Infidel become a Saint.  
His even temper Equinimious Mind  
Was manifest to all in Every kind:  
In change of State whith'r prosperous, or Distrest  
Not over lifted up, nor much Deprest;  
His Bounteous Heart was large, as 'twere a kings  
The liberall man devifeth Liberall things.  
So prudently he did his gifts bestow  
To all whose reall wants he came to know  
Nor was his Bounty Stinted Nigh at hand  
But was Deffused throughout all the Land  
Even unto such poor as Scripture faith  
Whom he in love deem'd of the House of faith  
He shew'd much kindness to, oft did invite

The Prophets, like that Wealthy Shunamite;  
 The time would faile me to Commemorate  
 This worthy's worth, his Praife is in the Gate.  
 His Earthly Tabernacle hath layd Down  
 And hence with Joy's gone to Receive A Crown.  
 My lowly Muse now takes her flight on high  
 I am Envellop'd in an Extasie  
 As one Surrounded with some Dazleing Ray,  
 Mee thinkes I heare his blessed Genious say

*[written in margin]*

Weep not for me, but for yo<sup>r</sup>selves aright  
 I'me fixed in an Orbe at glorious Light  
 I'me Paradiz'd in unconceived Joy  
 Above the pitch of Envy or annoy.  
 I Smile at Sorrows, past & am Secure  
 from the wrath of men & Devils to besurfe  
 Beyond the reach of Ran-da- and all thoſe  
 That puff at me N-Englands open foes.  
 Then fore well wife & Children friends & all;  
 Watch chearfully until yo<sup>r</sup> Lord shall call.  
 By a true . . .

J. S.

PIOUS CONTEMPLATIONS ON DIVERS HEADS.

- 1 Grace in the Root first lives, is Cherrished  
Before it doth forth into Branches Spread
- 2 To grow in Grace then Surely thou must bee  
Well grounded in the Root, as is the Tree
- 3 When God's wayes pleafant be, they will not ceafe  
To be unto thee constant wayes of Peace.
- 4 If Sin thou wouldſt avoyd, be ſure of this  
To ſhun all Evill in the Appearances.

Keep all things well within, and thou shalt Bee  
From all confution, and Disorders free.

5

In all thy wayes Acknowledge God, then hee  
Will make thy Doeings, well Establish'd bee

6

God takes upon him all the Names of Good  
That we desire, or can be understood  
To be our comfort, that in want of Either  
Wee may (Enjoying him) have need of Neither  
Our Portion, Treasure, or Inheritance:  
Our Stay, our Strength, & our Deliverance  
Our Habitation, Shaddow, our high Tower  
Our Guid, our Shepheard, all sufficient Power  
Our friend, our Father, Husband, or whatever  
our Comforts flow from: or we would Endeaver  
To be posseff'd with; Haveing God, we'ave all  
In Heaven, or Earth w<sup>ch</sup> we may Goodnes call

The Father

Christ's mercy, purenes and Humillity  
Zeal, Bounty, Love, and his Sincerity  
A lively Patterns for the Imitation  
Of Every Christian in his proper Station

The Son

The Holy Ghost in time, doth Quicken thosē  
Whom God from all Eternity hath Chose  
To be the Sheep of Christ, his precious ones  
Whom God the Father, in Him, ever ownes.

The Spirit

From the Accomplishment of Prophesies  
That Christ should come to be A Sacrifices:  
For his Elect, our faith should Strenthned bee  
In promises, of its Futuritie.

Many there be who call themselves Christians, yet  
they Renounce Christ in all his Imitable Exemplary ver-

tues and admire not his Suparlative Excellences: and althô they do not Abjure him in words, yet they deny him in their works The Proud person denys Christ by Renounceing his Humillity; The Revengfull person his Mercy. The unclean, his Puretie, The Covetous his Bounty The Lukwarme his Zeal, the Hipocrite his Sincerity.

85

## CONSIDERATUS CONSIDERANDUS

What pleasure can this gaudy world afford?  
 what true delight does Teeming Nature hoard?  
 In Her great Store-house, where She lays her Treasure  
 Alas! tis all the Shaddow of a Pleasure;  
 No true content in all Her works are found  
 No folled joys in all Earths Spacious Round  
 For Labouring Man, who toyles himself in vaine  
 Eagerly grasping what creates his paine  
 How false and feeble, Nay scarce worth a Name  
 Are Riches, Honour Power, and Babling fame  
 Yet tis for those Men wade through Seas of Blood,  
 And bold in Mischief, Storm to be withstood  
 Which when Obtained breed but Stupendious feare  
 Strife, jealousies, and Sleep-Disburring Care;  
 No Beam of Comfort, not a Ray of Light  
 Shines thence to guide us thrô ffates Gloomy Night  
 But lost in Dismall Darknes there we Stay  
 Bereft of Reason in an Endles way  
 Vertu's the Souls true good if any bee  
 Tis that creates us true filicitie  
 Thô we despise, Contemn, and cast it by  
 As worthles, or Our fatalst Enemy  
 Because our Darling Lusts it dare Controule  
 And bound the Roveings of the wandering Soul.  
 Therefore in Garments poor it still appears  
 And sometimes (Naked) it no garment weares  
 Shun'd by the Great, and worthless deem'd by most

Urg'd to be gone, or wish'd forever Lost  
 Yet it is Loath to leave our wretched Coast  
 But in Disguise does here, and there intrude,  
 Striveing to Conquer base Ingratitude  
 And boldly ventures now & then to Shine  
 So to make known it is of Birth Divine  
 But clouded oft it like the Lightning plays  
 Loofeing as fone as seen its poynted Rays  
 Which scarceness makes thoſe that are weak in witt  
 For vertues Self admire its Counterfiete  
 With Damned Hipocrites the world Delude  
 As men on Indians Glafs, for Gems obtrude.

(in)

If one can violate the Marriage Bed,  
 Without the wounding of his Chaſtitie;  
 or kill his Parents with a Sop, or blow,  
 and Not infrieng the Duty he doth owe:  
 Then may men Sin ſecure from Hell (one faith)  
 And Neither Loofe the feare of God, nor faith;  
 But let ſuch know, who Dare in Lust to lye,  
 They cannot Sin, without Impunitie.

## THE HAPPY MAN

86

How happy is he Born or Taught,  
 That ferveth not anotherſ will:  
 Whose Armour is his honieſt Thought,  
 And Sober truth his highest Skill:  
 whose Paſſions not his Masters are:  
 Whose Soul is Still prepar'd for Death,  
 unty'd unto the world with Care;  
 of Princes frown, nor Vulgar Breath.  
 Who hath his life from Rumors free'd  
 Whose Conſcience is his Sole Retreat,  
 Whose State can Neither Flatters feed  
 Nor Ruine make Accuſers great.

Who Envies none whom Chance doth Raife:  
 From Low Degree, ne'r understood,  
 That deepest wounds are given by Praife  
 Not Rules of State, but Rules of Good.  
 Who Late and Early God doth pray,  
 More of his Grace, than Gifts, to fend  
 And Entertains the harmlesf Day,  
 With a Religious Book, or Friend.  
 This Man is free'd from Servile Bands,  
 Of hopes to Rife, or feare to fall:  
 Lord of himself, thô not of Lands,  
 And haveing Nothing, yet hath all.

See how Death is wellcom'd by the Saints.  
 How Sweetly Jacob gather'd up his feet,  
 When he by Death did his Redeemer meet.  
 How unconcern'd, and how famillierly,  
 Did Joseph speak of Death; for loe I Dye.  
 How meekly Moses did Ascend on High  
 When God bid him goe up the Mount, & Dye.  
 And what a Swanlike Song did David Sing:  
 When feeble Nature, did Deaths Tydings bring.  
 And how did Simeon pray that he might Cease  
 Lord let thy Servant Now Depart in Peace.  
 How did the Apostle of the Gentiles, Paul,  
 Desire to be with Christ, as best of all.  
 And in a Word, how did Gods Saints of old:  
 With Joyfull hearts, Approaching Death Behold.  
 Then surely this so full, thô Brief Relation,  
 Was written for, our Constant Imitation.

There were two Roman Senator<sup>rs</sup> who were at Mortall variance with Each other at Last one of them came to be Emperour, upon w<sup>ch</sup> the Other being affrayd absconded; But the Empero<sup>r</sup> sent for him and Spoke Kindly to him Saying be not afraid, for by my Power, thou

haſt Escaped my anger. and ſo they became friends as long as they lived. a Brave Example of Generofity.

## SUNDY READINGES EPITOMIZED

87

Lewes the 12<sup>th</sup> King of ffrance called the Just, and father of the People was born at Blois the 27 June 1462 was Duke of Orleans, he came to the Crown of France May 1498. he made his Enemies ſenſible of his Goodneſs; for when ſome of his Court parasites Incited him to Revenge himſelf on thoſe that had oppof'd him when hee was Duke of Orleans: made this memorablen and Noble Reply viz That it did not become the King of France to Revenge the Quarrells of y<sup>e</sup> Duke of Orleans. and again'd his Enemies &c. See the Great Geographi-call Dictionary. LEW.

The Dukedomes of France are Augmented from two (w<sup>ch</sup> were made by Phillip the fair Anno 1297) to Sixty fixe the laſt thirteen of them being made by Lewes the 13<sup>th</sup> between Anno 1608 and 1643

Lewes the 14<sup>th</sup> King of France was Born 5<sup>th</sup>: September 1638 Son to Lewes the 13<sup>th</sup> by Anna of Austria. he was married to Tireſia d' Austria only Daughter to Phillip the 4<sup>th</sup> King of Spaine: She was Born 20<sup>th</sup> Septem-ber 1638, and married the 9<sup>th</sup> June 1660 to the moſt Chrif-tian king.

When the Queen of France Enters firſt into any Town all the Prisoners are ipſo facto Discharged; She alſo (as well as the king) is preferred before any other Credito<sup>rs</sup> whatſoever.

The Dauphin of France the kings Eldeſt Son, So called from a Donation of the Province of Dauphin given to Phillip of Valois King of ffrance, by Humbert

the Last Dauphin De-Vinois on the condition that the King of France his Eldest Son should Ever after bear that Title w<sup>ch</sup> was done An<sup>o</sup> 1349.

This Da<sup>u</sup>phin was born An<sup>o</sup> 1661 on the first of November at what time the king of France was absent in the War against Holland the management of the Affaires of State at home was Committed to his Queen. (and She with Mazeren.)

The king of France is so Absolute that his Will is his Law he not onely makes peace & war, pardoneth, Naturalizeth, Enobleth, Names the vallue of money, but Even makes Laws, and Impofeth Taxes at his pleasure; for thô they have Nine Parliaments, or Sovereigne Courts of Justice besides a tenth added by Lewes the 13<sup>th</sup> yet their maine worke is to Rattifie the Kings Edicts, sent to them with a Co<sup>m</sup>and This Our Pleasure. nor doth their Rattification signifie anything to the Vallidity of the Act: but meerly for shew personateing the Authority of former Parliaments w<sup>ch</sup> now the king can make them doe what he pleafeth: or Else doe what he pleafeth without them.

This Intire Soveraignty and absolute Supremacy of the King of France. first was occasioned by the English gaineing two parts of all France, So that then the the Three States could not Assemble together to Act &c. where upon that Exigency the power was given to Charles 7. pro tempore. but held Ever after

It

## SUNDY READINGS EPITOMIZED.

It is affirmed and taken for a truth that the French-Kings own Table Stands him in 500000 £ Sterling yearly besides the Dauphin, and the Queens Expences at Court. And in Pentions at home, and abroad there is payed yearly at least Seven Millions of money more.

Besides the Necessary Charges of Ambaffado<sup>r</sup>s, Munit<sup>i</sup>on, Building and ffortifieing &c. And the French Clergy are generally beleived to posseſſ in the whole Realm no leſs than Thirty Millions Sterling of yearly Rents w<sup>ch</sup> they pay to the King, nor doth the Pope Intermedle with thoſe Ecclesiasticall Benifices in the Leaſt

That the meere Impoft of Salt throughout France is ſaid to amount to two Millions of pounds Sterling, the poor people being forced to take yearly ſuch a quantity they know not how to uſe: at the kings Exceſſive Rates.

Charles the Nineth King of France who Succeeded ffrancis the 2. at the age of 10. or 11 years; of a very Cruell Disposition, who violated all his moft Solemn oaths Leagues and promises and pretentions whatſoever & contrary thereto, by his Speciall Co<sup>m</sup>and were Co<sup>m</sup>itted the moft horrid murders & Maſſacres of Thouſands of Protestants of all Estates and Degrees as Ever the Sun ſaw w<sup>ch</sup> was perpetrated by the Devillich Contriuaunce of his wicked Mother who Governed, or Rather Destroyed the Kingdome in his Minority; her Name was Cathrine de Medices Pope Clements Brothers Daught<sup>er</sup> a Florintine born. In this kings Reign were perpeſtrated the moft Barberous & unheard of Crueltys, treacherys, and Inhumane Bucherys as hath been Co<sup>m</sup>ited in the world. So that God in mercy put an End to his Bloody Reign haueing lived in other mens Blood, Dyed wallowing in his own, which Iſſued from all the Condites of his body, and by the Juſt Judgm<sup>t</sup> of God Expired the 24<sup>th</sup> year of his age Anno 1574

S<sup>r</sup> Thomas Moor who lived in King Henry the Eights time and had many high Offices and places of truſt, the King So highly vallued him for his Learning Wifdom Experiencd and Exterordinary gifts of Na-

ture, and unparalleld Integrity and Impartiallity, that he was made Lord Chanellor of England. when his Sons complained how little they gained under him, haveing small advantage of his Dignity. I will (faid he) doe Jufice to any man for yo<sup>r</sup> Sake; and leave you a Blessing &c.

1 Hee would say the world was undone by looking on  
2 things at a Distance 2ly to ayme at Honour here is to  
Set a Coat of Armes over a Prison Gate.

3 He that is Covetous when he is Old, is like a Thiefe  
that Steales when he is goeing to the Gallows

4 That the greatest punishment in the wo<sup>ld</sup> is to have  
our wishes

5 Men take more paines to goe to Hell, then they might  
goe to Heaven with.

6 The more we have of any thing Else but Riches the  
better, and more good we are.

7 Who would not send his Almes to Heaven, who would  
not send his Estate where he is to be Banish'd.

8 When any one Detracted from others, at his Table he  
said let any man thinke as he pleaseth I like y<sup>e</sup> room well.

He wished three things in Christendome an universall  
peace 2d uniforme Religion 3ly a Reformation Rather  
of lives then Religion. He was Beheaded for Denying  
the King Supremcy

## SUNDY READINGS EPITOMIZED

The Ancient Romans had their Twelve Deities Six  
Gods, & as many Goddeses with their Statues guilt  
with Gold, and put up in the great Square of Rome  
according to Varra's testimony; the Six Gods were  
Jupiter, Neptune, Apollo, Mars, Mercury, and Vulcan.

The Goddeses Juno, Minerva, Venus, Diana, Ceres,  
& Vesta. Minerva over March Venus April, Apollo  
May, Mercurie over June, Jupiter July, Ceres August,  
Vulcan September, Mars Octob<sup>er</sup>, Diana Novemb<sup>er</sup> &c.

Catenoisa was a Landrefs, yet came to be a Court Lady; who by her wicked Devices augmented and hightness the Difference that was between the Queen and King Andrew of Hungary her Husband who Strangled him &c. But she was Tormented for her Horrid, and abominable act. Geograffical Dict.

In Anno 997. Robert then king of France; Constance, who was Surnamed Blanch the Daughter of William Count of Arles & Province was a woman of such a Haughty & violent Humour which would have over turned the kingdom: had not the Princes wisdome prevented the Spreading of the Disorder.

Comrad the 3 Son of Fredrick Duke of Suabia reduced the Town Venisberge: his Captaine gave the Women liberty to carry what they could upon their Backs: tooke their Children in their armes, and their Husbands on their Backs, and so went out of the City; upon which they were pardon'd by the Emperour Comrad.

Camden Reports of Sr Thomas Moore that he used to compare the greate Number of Women to be Chosen for wives, to a bag full of Snakes haveing but one Ele in it, amongst them all: So that if A man put his hand into the Bag, he may chance to light upon the Ele: but it is a hundred to one if he be not Stung with a Snake. Another Compares the Choice of a Wife to a meer Lottery, where a man may have many blankes to one Prise.

It is Storied, that Cinna Grandson to Pompey was Convicted to be one of the Eg<sup>e</sup>riest, and most forward for Augustus Death: yet was thus pardoned; The Empero<sup>r</sup> sent for him to his Chamber, and after he had made him Sensible of his many favours Confer'd upon him; obraided him for his Ingratitude, and so par-

doned him. upon w<sup>ch</sup> Cinna serv'd his Prince with all the Zeal Imaginable Ever after Geogr: Dictionary C.I.N.

So Queen Elizabeth Obliged the Popish party by keeping many of the Lords that were of Queen Mary's council; haveing some of her Protestant Council to Ballance them, and this was great prudence, Generosity, & policy.

90

#### A CHARACTER OF A PRESUMPTIOUS CRITICK

A Critick is a Name given to them that pass their Sensorious Opinions upon the productions of the Best, and most Learned Writers; But y<sup>e</sup> Severity of the French Parliament & Civill Magistrates Checkt their Adacious Boldness and Insolence as appears by Sev-erall Sentences upon that Occasion, and thô some have Escaped the punishment of Princis and Magistrates yet the Names of Amyntas, Meletus, & Lycon became Odious to all the Learned of the Ancients for their Dareing Boldnes in falling upon Socratus.

And in our Dayes the Memory of Gasper Scopius is become Odious to the Learned as well Catholicks as Protestants for his Confidence in Censureing the most Considerable books & persons in the Comonwealth of Learning.

And there hath been some Even Learned men of Late Ages that have Lost their Lives by too Rash Censuring other mens workes as Historys doe at Large mention Aristarchus, and Zoilus famous Criticks of Antiquity. The first was Learned & Judicious, the other Passionate Abusive & unsincere so that his Name hath been since given to Impertinent Criticks, Jealous of the Renown of good Authors. All doe not agree about the manner of Zoilus his Death but all say it was a Violent one: being

a Just Punishment of his Impudence and Spight. Some say he was hanged by Potlomy king of Egipt others say he was Burn'd alive at Smerna. those that say he dyed in his own Countrey say he was Stoned to Death.

Memeus, or Momus was called the God of Jesting among the Poets, he did nothing but Jest at and Deride them. He is fabled that being Chosen by Neptune, Vulcan, & Minerva to give his Judgment concerning the Excellence of their severall works he blamed them all; Neptune because he made not his Bull with hornes before his Eyes, or on his shoulders to strick more surely or Strongly. Minerva for building a house that could not be moved because of bad Neighbours & Vulcan for makeing a man without a Window in his Breast that his ill Desigues might be seen.

Ptolomy King of Egypt feasting one Day Seven severall Ambassadors Requested Each of them to name three of the Best Customes that they had in their severall & Respective Comonwealths;

1  
And first the Roman Ambassador Said:  
We doe greatly Reverence our Temples; we doe faithfully obey our Governours, And we Doe Severly puniſh all Lewd Livers.

2  
Secondly the Carthagenerian Said; with us the Nobles are Ever warring the Comons Ever Labouring and the Philosophers Ever Teaching.

3  
The Sicilian said, with us Justice is Exactly kept, and Executed, Merchandise is truly Excercised and all men account themselves Equall.

Fourthly

#### A GOOD ESSAY, TO GOOD GOVERNMENT.

4  
Fourthly the Rhodian Said; with us Old men are Honiest, young men are Shamefast, & Women are Silent.

5 Fifthly the Athenian Said: with us Rich men are not Factious, poor men are not Idle, Governours are not Ignerant.

6 Sixly the Lacedemonian Said; with us Envy Reigneth not, for all men are Equall; Covetousnefs Corrupteth not, for all Goods are Common; And Sloath Dwelleth not; for all that can, doe Labour.

7 And Lastly the Syconian Said, with us Voyages are not permitted, Leaſt they ſhould bring home New fashions; Physicians are not Suffered, Leaſt they ſhould kill the Sound; And Orators are not Entertained to Maintaine & plead Caufes Leaſt they ſhould make the good Evill and the Evill, good. Here are now Governments of Divers forts and it would be heartily Desired that the Civill Magistrate and ſuch as are intruſted with the Peoples Interreſts, would truly Imitate what is good in them. &c.

There is a fable, how that Reputation Love & Death made a Covenant to travaile all the world over, but Each was to take a feveral way; and when they were ready to part, a muthal Enquirie was how they might finde Each other againe Death ſaid they ſhould be ſure to heare of him In Battells, Hospitalls, and in all ports where Either famine or Difeafes were rife; Love bid them harken after him among the Children of poor people at Marriages, at feaſts, and among the profeffed Servants of vertue the onely places for him to be in.

They both long Expected A Direction from Reputation who Stood Silent, but being urged to Affigne them places where they might find him he fullenly anſwered that his Nature was ſuch, that if once Departed from a man, he Never came to him more. And it is moſt true that Honour or Credit, or a good Name being once Lost, ſeldom or Never comes or return againe, a Crackt Creditt will hardly be Sodred anew.

*Rules Requisite in an Orator in an Exordium*

An orator should first be Captare bene volemiam,  
worke himself into the good Opinion of his Auditōr's,  
for, if they doe not like the Man, they will not much  
Regard y<sup>e</sup> Matter.

The next Rule of Rhteorick is Reddere auditores do-  
ciles, to bring them that Affect the Man, to understand  
the Matter; and this done by Shewing them how bene-  
ficiall it is to them; for men are glad to hear what is prof-  
itable to them, and tendeth to their good.

The third Rule of Rhteorick is Auditoris attenos. Red-  
dere, To Rouse up his Auditory to make them atten-  
tive and to that purpose, he must Embelish the latter  
part of his Oration with Excellent matter, fluently pro-  
nounced which will Leave a Sweet relish upon their fancy  
and Informe their Judgment.

But an Eagles mind, ner fits a Raven's feather,  
To Dare and to be able, suit together.

ANNO DOMINI 1664

92

This year a Blazing Star or Comett to New England  
Appeared, in the 9<sup>th</sup>. 10<sup>th</sup>. 11<sup>th</sup> and the beginning of the  
12<sup>th</sup> Month; Concerning w<sup>ch</sup> it hath been Observed that  
such was its motion That the Blaze of it that in all like-  
lyhood it was seen & visseable to all the Inhabitants of  
the Earth; and that allso in its motion the said Blaze  
thereof did turne to all the quarters of the world; and  
that by its turning according to the severall Aspects  
it had to the Sun, it was no fire Meter caused by Ex-  
halation, but it was sent Juridically by God, to Awaken  
the secure world.

I willingly Close with that w<sup>ch</sup> M<sup>r</sup> Daniel Danforth  
hath Religiously Observed as to the Theological Appli-

cation of this Strang & notable Appearance in the Heavens, that Indeed by the Testimony of Sacred Scripture, and the Co<sup>m</sup>on Historys of former times & ages doe precede and sometimes Portend great Callamitys & Notable Changes.

To adde a few more Instances to those the said Author hath well Observed, when the Emperour Jovian Attained the Empire succeeding Julian y<sup>e</sup> Apostate, under whom the Church suffered much persecution when (I say) the said Jovian was Emperor, that under him both the Church and co<sup>m</sup>onwealth were like to have a very flourishing time; had hee not been taken off by a sudden Death; then allso Appeared a Comett shewing that further trouble yet was to be Expected to the Church.

Againe other Authors make mention of A strang Comett that was seen in the year of Christ being like a two Edged Sword w<sup>ch</sup> portended many mischiefs, and Callamitys that happened both in the East, and West, and such great Slaughters of men were about those Dayes as no Age Ever Affoarded the like; all Europe was in a mañer undone no small part of Asia was affrighted, & Africa allso was not voyd of those Evills, as famine, drough and Pestelence all of w<sup>ch</sup> Strove (as it were) to trouble the whole World.

Allso in the years 1400: 1401. 1402. 1403 Cometts appeared, and great Callamitys followed Sundry & unheard of Deseases were felt, Rivers dryed up and Plagues were Increased Tamerline the King of the Sythians and Parthians with an Invenerable Army Invaded Asia calling himself The wrath of God, & Defolation of the Earth. Likewise Anno 1528 appeared four Cometts, & in the years 1530. 1532 & 1533. were seen in Each year one Languest faith that there were three within the space of two years upon w<sup>ch</sup> those and the like Callamitys followed. viz A Great Sweating Sicknes in England w<sup>ch</sup> took away great Multitudes of People The Turke in the

Quarrell of John Vuavoyd who layed Claime to the Crown of Hungaria Entered the said kingdome with Two Hundred and Fifty Thousand fighting men, Soldiers who Comitted upon the Inhabitants most Barberous and unspeakable Murders, Rapes villanys & Crueltys. Great famines, and earth, in Venice & Countreys there about w<sup>ch</sup> swep away many; The Sweating Sicknes in Brabant, and in great part of Germany, great Wars

(Likewise

Likewise about the Dukedom of Millaine between the Emperour Charles the fifth & Francis the French King.

93

About that time also all Lusitania, or Portugall was struck with an Earth Quake in so much that at Vusippo, or Lisbon above a Thousand houses were thrown down & fifty more so shakēn that they were ready to fall, with many other Evills that befell those parts about that time.

And to observe what hath fallen out since this last Comett Appeared will not be unneedfull Either in Europe or in America, in Europe the great Contest between our own Nation and the Dutch, w<sup>ch</sup> hath Threatned bloody war, and what will be in the Conclusion is known onely to God, besides other Contests between the Dutch & other of their Neighbours, as also the Pestelence very hott both in England, and Holland.

In America the late sad Blow that our Countreymen had at the Island of St. Christophers Recd: from the French; And as to Ourselves in New England althō through the mercy of God there is no Breaking in, no going out into Captivity, nor complaining in our Streets, yet we have been threatned with Invasion by forraigne force, and sometimes in Expectation thereof as also we are not to slight the hand of God in his Late Sore Stroakes in takeing away so many by Thunder, and lightning, to the great Amazement and Terror of many & also

Gods continued Strokes in Drought Blasting and Mill-dew, with which much of the fruits of the Earth have been Destroyed; all w<sup>ch</sup> Considered ought to induce us to search and Try our wayes and to Enter into a Strukt, and Serious Examination of our hearts, and lives, and haveing found out what those Sins are that are most provokeing to the Majesty of Heaven we may be turned from them whether in Church or State in famelies or in persons; that so we may not Stir up all his wrath: but that he may Delight in us, and Rejoice over us to doe us good, and continue his wonted favours to us from the Begining of the year to the End thereof, for the sake of Jefus Christ our Lord and onely Saviour Amen.

A man is never in a happyer Condition then when his heart is in a praying frame; And a man is never truly miserable but when he cannot pray.

It was the Saying of an Eminent Divine that he would Study and Labour to preach as if he Expected no Affistance from God; and then he would humbly Expect Affistance as if he had not Laboured at all.

So we ought to Labour in the use of meanes, as if wee Expected no Affistance or help; And then we should Look up to, and Expect help from God as if we had used no Meanes at all.

Worldy peace breeds plenty, plenty breeds pride, & pride breeds contention, & war where with comes Ruine.

Art thou a Student in any Profession, then (as Cato said unto Scipio) thou must be leaft Idle when thou art most Idle; That is, thou must not be Idle at all; thou must read Dilligently, confer often, observe Dayly; Reading makes a full man: Conference, a Ready man, and writeing an Exact man.

## AN ELEGY

94

*On the Late Deplorable Expiration of the Honorable Thomas Danforth Esqr one of his Majestys Council in the Province of the Massathusets Bay in New England. who departed this life on the fifth of Novembe<sup>r</sup> (being on the Lords Day) in the 77 year of his age*

Anno 1699.

Great Danforth's gone the People mourning tell,  
A Great man's fallen this Day in Israel;  
Lo! how they Muster and in crowding turn  
To pay their Duty to his silent urn.  
Men, Women, Children hether (great & small)  
Come to Solemnize his Grand Funeral;  
The Constellations of Benigne Stars.  
Conjoyn their Influences without Jarrs:  
To Grace his Herfe, and Phoebus (shineing clear)  
Makes warm the Weather in our Hemisphere:  
And Everything in's kind doth motion move  
With awfull due respect and Cordiall Love:  
In decent order, Each it self applys  
In honour of his mournfull Obsequies;  
And of his Offspring what a Numerous Traine  
Follow'd him, weeping for their losf (his gaine)  
Next them the Senators in grave Attire  
And then the Clergy (who doe us inspire)  
The Academicks next in Order went  
Then all the People (like a Cloud) present  
Themselfes to's Arched Shrine (Each other tell)  
They now of him must take their last farewell.  
He was a person chearfull sweetly milde  
Had learn'd the Scriptures Early of a Child:  
And as he did advance in years and place  
So was a Person Eminent in Grace;  
A Stable Piller in our little State

An Enemy to all who did it hate  
 His heart well fixt, hated Opinions Strange  
 And medled not with them were given to Change.  
 Though meek in Spirit, yet did boldly Dare  
 Confront those Varlets who our Haters were;  
 Which made our foes (who bore the highest Hand)  
 Beware of him that wore the Little Band.  
 Great was his Prudence, Strong his Intellects,  
 Much his Attainments, mighty his Effects:

(Soundnes

95

Soundnes of Judgment, Strength of Memory  
 Sharpnes of Witt Devoyd of Vanity:  
 Zeal for the truth, priz'd as a precious Gem.  
 Concomitant were Eminent in him.  
 He constant was unto himself, his friend,  
 Love to his Countrey, Stable to his End.  
 And more Especiall Sweetly did accord  
 With them Companion was that fear'd the Lord;  
 And above all (which turns to his Account)  
 His Conversation was with God ... Mount.  
 And in a word his Goodnes to Express  
 He Examplary was of Holines.  
 What shall we say in this Our Sad Distrefes?  
 Shall we be grieved for his Happines?  
 Shall we repine at Heavens Difposeing hand?  
 Whose wondrous workes we little understand;  
 Ah no! but quietly Submitt since He  
 Is gone to Blifs out of all Mifery:  
 That he from Sin, from Sorrow, Satans Rage  
 Is now Released in so Ripe an Age  
 And as a Shock of Wheat, he timely is  
 Gathered from hence, into a State of Blifs.  
 Let us then who remaine in Earths Estate  
 His many vertues Strive to Imitate.  
 My Muse doth flag, dispairs to set him forth

In termes befitting his Transcendent Worth;  
 But leaves that Taske for Learned Pens to Raife  
 The Trophies of his due Deserved Praife.

*Epitaph.*

Here Lyes Inter'd within this Arched Space  
 Danforth by Name, the Glory of his Race;  
 Who fourty years and upwards (to this Date)  
 Was in this Land a Civill Magistrate:  
 And of that time great part of it was Spent  
 As Second Perfson in the Government;  
 And by His influence we may conclude,  
 He was a Star of the first Magnitude.  
 To him the Blessing of long Life was given,  
 He lived to the Age of Seventy Seven;  
 His Hoary Head a Crown: for from his youth,  
 He firmly was Establish'd in the Truth.  
 But now he is Removed from our Sight,  
 He Sleeps in Jefus who will Reunite.  
 His Soul and Body with the Saints in Light.

The Admirer of his vertues

J. S.

*this was committed  
 to the press, by  
 his son in law  
 Capt Fran: Foxcraft.*

SUNDY READINGS EPITOMIZED.

96

Simple Travellers not well Principled goe Abroad,  
 & bring home Dutch Drunkenefs, Spanish Pride: French  
 Wantonefs, and Italian Atheifme. as for their good  
 Deeds, as, Dutch Industry, Spanish Loyalty, French  
 Courtisie, and Italian fugallity, Thoſe they leave be-  
 hind them. But retaine their English Luxury.

Things new &  
old fol: 385  
386.

*The All Sufficiency and Goodness of Jesus Christ*

All the good things that can be Reckon'd up here below have onely a finite and limited Benignity, some can Cloath, but cannot feed; others can Nourish but they cannotheal; others can Enrich, but cannot secure; others adorn, but cannot Advance; all doe serve but none doe Satisfie; They are like a beggars Coat made up of many patches, or pieces not all Enough Either to Beautyfie or Defend: But Christ is full and Sufficient for all his People, he Ascended on high that he might fill all things, Ephe: 4.10. that he might poure forth such abundance of Spirit on his Church, as might all the Conditions where unto they may be Reduced; Righteousnes Enough to cover all their Sins; Plenty Enough to Supply all their wants, Grace Enough to Subdue all their Lusts, Wisedome Enough to Refolve all their Doubts; Power Enough to Vanguish all their Enemys; vertue Enough to cure all their Defeases; fullnes Enough to Save them, and that to the utmost; Over and besides, there is in Christ something proportionable to all the wants and Desires of his People; He is bread, wine, Milke Liveing to feed them John 6.5.7.37. he is A Garment of Righteousnes to Cover & Adorn them, Rev. 13.14 A Physitian to heal them Matth 9.12 A Councillour to Advise them... 9.6. a Captaine to Defend them, Heb. 2.10. A Prince to Rule, A Prophet to teach, a Priest to make an Attonement for them, an Husband to protect, a Father to provide, a Brother to Releive, a foundation to Support, a Root to quicken, an Head to guide, a Treasure to Enrich, a Sun to Enlighten, and a Fountaine to Clense; So that the Ocean hath more waters then all the Rivers of the world, and one Sun more light then all the Luminarys in Heaven so one Christ is more all to a poore Soul, then if it had the All of the whole World A Thousand times over.

It was the Saying of that Eminent Divine Mr Rob-

ert Bolton That Envy, and flattery doth proceed from a base & unmanly weaknes of mind violent Ambition, from a Destrustfull Independency upon God; Scorning of Godlinesf from A Reprobate sene &c. and that man that doth not maintaine the Dignity of his place, is a Coward; for it is not Humillity but Basenesf, not modesty but meanefs:

## SUNDRY READINGS EPITOMIZED

97

*We ought to rely upon Gods Beffing Notwithstanding all opposition*

When an Alderman of London was told by a Lord a Coutier that theking (viz Richard 3) in his Displeasure against the City threatned to Remove both the Term & Parliament to Oxford asked whither he would turn the Channell of the Thames thither; if not (quoth he) by the Grace of God we shall doe well Enough.

Thus when Either the Envy of mean men Repine, or the anger of great Persons Rageth against us and our Lawfull Thriveing we shall doe well to Remember that there is a River w<sup>ch</sup> shall make glad the City of God a Currant of Gods Blessings w<sup>ch</sup> whilest he Doth vouch safe to us in our honiest Endeavours in our Legall Callings no man or Devil shall be able to avert.

It is a Dangerous thing not to Stand fast to our holy Profession, and not maintaine our ground, keep Close to the ways of God keep our Station, and be true to our Principles; for when men are affected with Every Novelty in Religion, now of this Church, and then of another, it is no wonder if being given over to Strong Delusions they beleive a Lye. and make Ship-Wrack of a good Conscience to their Eternall Ruine. (653)

The knowledge of Christ should be Operative still in

314 a greater Degree and measure; it is Inexcusable to be Slothfull where the Master is so good, the promised Assitance so great, the Comands far from grievious and the Reward Eternall Life. Vincent Mo: Excerſis 314

*Sundry ſhort and pythie ſentences of Aeneus Sylvius afterwards Pope Pius 2. a Great Pylosopher & of generall Learning &c.*

- 1 That there were three Persons in the Godhead, not proued to be ſo by Reason, but by Considering who ſaid ſo.
- 2 That to finde out the Motions of the Stars had more pleasure than proffit in it.
- 3 That the friends of God enjoy both this life and that to Come.
- 4 That without vertue, there was no true joy.
- 5 That as a covetous man is never ſatisfied with money, So A learned man ſhould not be with knowledge.
- 6 That coſon men ſhould Esteem Learning as Silver, Noblemen as Gold, Princes as jewels.
- 7 That good Physicians did not ſeek the money but the health of the party Defeaſed.
- 8 That thoſe laws are ſacred w<sup>ch</sup> restraine Licentiousneſſeſ.
- 9 That thoſe Laws w<sup>ch</sup> had power over the Commonalty, but were feeble to the Greater Ones.
- 10 That great Controversys are Decided by the Sword, not by Laws.
- 11 That a Cittizen ſhould look upon his family as ſubject to y<sup>e</sup> Citty, the Citty to his Countrey, his Countrey to the world, and the world, to God.
- 12 That the Chief place . . . kings was Slippery.
- 13 That as all Rivers run into the ſea, ſo doe all vices run into y<sup>e</sup> Court.
- 14 That the tongue of a Sycophant was a kings greatest plague.

That a Prince who would trust nobody, was good for nothing, and he that beleived Everybody was no better.

That its necessary that Hee that governs many should himself be ruld by many

That those that went to law were the Birds, the Court the field, the Judge the nett, and the Lawyers the Fowlers.

That men ought to be preferred to Dignities, not Dignities to men

That ill Physcians kill the body, andignerant Priests the Soul.

That no Treasure was preferable to a faithfull friend.

That a Covetous man never pleafeth any man, but by his Death

That men's vices were Concealed by liberallity, and discovered by avarice

[written in margin]

That it was a Slavish vices to tell Lyes.

That a man ought to take as much wine as would raiife and not overwhelme his Spirits.

That Lust did fully & Staine every age of man but quite Extinguish Old age. &c.

#### SUNDRY READINGS EPITOMIZED.

*M<sup>r</sup> Dod, that Eminent Divine upon the Nineth Command concerning privat Slandering saith page 113. 114*

Now the privat offence in this kind followeth.

And that is unjust accuseing, or unjust Offending that unjust Accuseing privatly is called Slandering and Backbiteing: when one will speak ill of his Neighbour, fally behind his back; this backbiteing is a great breach of this Commandment, and the backbiter offends in a high Degree: and the fault is so much the worse, because it hurts three at once first he wounds the Soul of him that

receiveth the false tale; for thereby his heart is poyfoned with an uncharitable Conceit of his Brother.

The second stroke lights on the Reputation of the party thus Slandred, for his Name hath a maime, in the account of the hearer.

The last and worst, and greatest blow he gives his own Soul w<sup>ch</sup> he Infects with his Slander, and makes his Conscience guilty of a lye.

These three mortall wounds this lying tongue like a peirceing Sword makes at one time indeed he scapes best that is falsly, for he being Inocent God will heal his Name, and bring forth his Righteousnes as the Sun. but the other two wounds are more Dangerous, because they light upon the Soul, and more hard to be Cured, because they are sins in the Reporter, and Receiver who (as they say) is as bad as the theif.

*Bishop Usher's Sume and Substance of Christian Religion*

folio 313

You have (faith he) spoken of Conserveing of truth now speake of our fame and good Name; and first shew why it is to be Respected. We ought to have Singular care of preserveyng our own and our Neighbours good Name, because it is no les Dear to a good man then his Life Eccl: 7:2 pro: 15. 30 & 22<sup>th</sup>: 1

What is Required to the Conserveing of our Neighbours good Name? First an internall Disposition care and Industry, and Study of preserveyng it w<sup>ch</sup> we shall shew by these fruits; first when we are glad of it and Rejoice in it Rom. 1. 8. Collofs: 1.3.4. and are grieved when it is blaked, and blemished. What other fruits are there of it? They respect Either our hearing, Judg-ment or Reports our hearing, first when as we Shutt our our Eares to whisperers, and Slanderers, for their Detraction and Slanders cannot hurt our Neighbours

good Name if we will not hear and beleive them Prov: 15.3. and this is wrote of a Cittizen of Heaven psalm 15.3. Secondly when as we willingly, and Clearefully heare the praifes of our Neighbours which is a sign of an honiest heart that is free from self love and Envy

*What is Required in the Judgment?*

A Candid and Ingenuous Disposition to preserve Our Neighbours fame and in all things doubtfull to Judge the best of his words and Deeds. and in folio 321 What are the means of Infamy from others.

Either

SUNDRY READINGS EPITOMIZED.

99

Either the Opprobrious Obloquies of Raylers or the rumours, and whisperings of Backbiters and Sycophants, against which we are bound to preserve our fame by speaking, writeing (and if need be) by the Authority of the Magestrate Especially if we be publick persons, whose Infamy may prejudice the Church and Commonwealth. thus he.

And M<sup>r</sup> Dod that famous Divine faith upon his Exposition of the Nineth Commandment Saith

page 113  
114

Now the private Offence in this kinde followeth and that is unjust accuseing, or unjust Offending. That unjust accuseing privatly is called Slandering and backbiteing when one will speak ill of his Neighbour, and falsly behinde his back this backbiteing is a great breach of this Commandment, and the Backbiter Offends in an high Degree; and the fault is so much the worse because it hurts three at once first he wounds the Soul of him that Receiveth the fals Tale, for thereby his heart is poysoned with an uncharitable conceit of his Brother.

The Second Stroke lights upon the Reputation of the party thus Slandered for his Name hath a Maime in the account of the hearer

The last and worst, and greatest blow he gives his own soul w<sup>ch</sup> he infects with Slander and makes his Conscience guilty of a lye. These three mortall wounds this lyeing tongue like a peirceing Sword makes at one time, indeed he Escapes best who is falsly accused & slandered for being Inocent God will heal his Name, and bring forth his Righteousnes as the Sun but the other two wounds are more Dangerous because they light upon the Soul, and more hard to be cured because they are fins in the Reporter, & Receiver (who as they say is as bad as the Theif.).

They that Rule in the Coñonwealth are Expof'd to the Ingratitude of the people the Govern.

To Speak Ingenously the most part of men's Labours doe onely find Ingrattitude in those peoples hearts for whom they take paines, and from the Prince to the peasant Every man has at Least found one Ingratefull person in his life

There be some that have a Thousand Disadvantageous things said of them because they acquit themselves so ill of what they have so rashly undertaken.

Set a foole to the manageing Affaires of State, and A Coward to Coñand an Army, and you will say it were they had never been Imployed, both for theirown Reputation and the Publick weal; and thosethat have Imploys they are not worthy of, very frequently overturn the Order of the World.

Ingrattitude is the most hatefull, and basest of all Vices, and the most opposite to Naturall Equity.

None but men are capable of Ingrattitude its never found amongst bruit Beasts. Ingrattitude

it never found any one that had the boldnes to defend it, nor had the Confidence to confess he was capable of it there are some men that will sometimes own that they are Ambitious, Chollerick Revengfull; There are some people that will boast of their being Cheats, of their being Whore Masters yea that will bragg of their villainy, w<sup>ch</sup> they never did, but never Confess they were Ingratefull.

There are (faith a Statist) Three sorts of Ingratitude Ingratitude in Duty to our Superiours.

Ingratitude in friendship.

Ingratitude in Love.

But the Ingratitude in ffriendship seems to be the worst; for I will mainetaine that an Ingratefull person in friendship can never be a reall honest man.

It was a true Saying of a Worthy Divine That those men that would Ambitiously Exalt themselves above others will of Necessity spit their Venum & Evaporate their Lothfull Stomack against Others.

It was allso a profound Saying of Goldenmouth Christom, Never to Expect good from that man who is not searching of the Scriptures: Attending to the Scriptures

We must Not doubt of Gods truth and goodness to help, neither ought we to Doubt whither we shall have that we pray for; or that w<sup>ch</sup> is Equivalent or a better; and truly if a Christian would proceed thus far, he would find abundance of Ease and quietness in his mind Thus faith another holy man.

That worthy Divine M<sup>r</sup> Holsworth in a Sermon 1632. Sayes that the good old Christians did highly Esteem the holy Scriptures, as to be the Mrror of Divine grace & man's misery, the Touch-Stone of truth, the Shop

of Remetys against all Evill, the haſter of Heriticks, the Treasury of vertue, the Displayer of vanity, the Balance of Equity, and the most perfect Rule of all truth & honieſty.

The Miftry of the Bleſſed Trinity is Shaddowed out in a familiere Reſemblance: In a firie Cole, there is the Substance, there is the heat of the Coal, and y<sup>e</sup> light ſo that as ſoon as the Coal is fired there are theſe three Substance, light, and heat.

So in the Divine Eſſence (Thō in a more Transcendant way) There is the Father, Son, and Holy-Ghoſt.

Againe it may be Shaddowed in a man's ſelf, as ſoon as Ever he is born into this World: he is a Creature to God, a Child to his Parents, and a Subject to his Prince. and yet he is but One; So as ſoon as God is, that is from all Eternity) he is ffather, Son, and Holy Ghoſt; yet but one God. (Things new, and old, a book ſo called fol<sup>o</sup>: 462.)

To follow God fully, is to follow him as the highest Good, as the All ſufficient Good; as the Fountaine of all Good, and as the Rule of all Good. Mr Burroughs Excellency of A gracious Spirit. page 286.

Sundy quaint Sayings on feveral Subjects gathered up and Collected out of wife and Learned Authors at Spare hours.

*are as followeth.*

What Doubt is there but the fight of this awefull place doth call our ſerious thought to appear at the Tribuniall of Heaven where all our actions ſhall be tryed w<sup>ch</sup> is done by that wakening Monito<sup>r</sup> Rememberance

Let us think with due Consideration, and consider with owning and Acknowledging, and acknowledge with Admiration, and Admire with Love, and love with Joy in the midest of all Adversitys

What Policy is there in bestowing a Benefit where it is counted an Injury.

The violence of Sorrow is not at first be Striven with all being like a Mighty untamed Beast sooner tamed with following then overthrown by withstanding.

The Child of Peace is good Husbandry

A People or particular persons are happy when they want little and Desire not much.

Provision is the foundation of Hospitallity, & Thrift the Magifein of Magnificence

That place is hansome w<sup>ch</sup> is Comely without Curiositty and homely without Loathsomnes.

It is a signe of a Herald to Enquire of men's Pedegreees it is Sufficient to know their vertues.

To be over Inquisitive is an uncomely Quest

The vertues w<sup>ch</sup> acquire Admiracion are Depth of wisdome highth of Courage, and Lageness of Magnificence

Some Beauty so persuades that all hearts must yeild to it and some Beauty uses such Violence as no heart can Resist.

Some men's behaviour is beyond the Degree of Ridiculous.

Some women so hansom that onely their faces and splay feet, have made them be accused for Witches. onely some have this good property, that they keep Decorum haveing froward minds in Wretched Bodys.

Wisdom and vertue are the onely Destinys appoynted to man to follow.

Hee cannot be good that knowes not what is Good

In the certainty of things to come there is nothing so certaine, as our continuall uncertainty.

<sup>18</sup> Old age in the very Disposition of it, is Talkative and it may be because Nature loves to Excercise that part most w<sup>ch</sup> is least Decayed; and that is the Tongue.

<sup>19</sup> An Exterordinary Desert Requires an Exterordinary progres.

<sup>20</sup> Love is that w<sup>ch</sup> no likenes can make one, no Commandment Defolve, no foulenes Defile nor no Death finish.

<sup>21</sup> Oft it falls out that while one thinks to much of his Doeing, he leaves the doeing the Effect of his Thinking  
<sup>22</sup> Descrete Stayes make Speedy Journeys.

<sup>23</sup> To say I cannot is sometimes Childish, and to say I will not is womanish.

<sup>24</sup> There is no man sudenly Either Excellently good, or Extreamly Evill

<sup>25</sup> A man growes Either as he perseveres, and holds himself up in vertue: or lets himself fall & slide into Vicioufnes.

(True)

{ Turn to folio (105) to read y<sup>e</sup> rest  
 where more sentences are added.

102

## A CHARRACTER OF A PERNICIOUS BACKBITER

Ah! vile Backbiter! who's Doom'd in Sacred writt  
 A Subject of the Deep Infernall Pitt  
 An Instrument of Cruelty and hate  
 Strifes, malice, mischief, falsehood, and Debate  
 Insolence in the Abstract, and the worst of Crimes  
 The plague of Nature, & the Scourge of Times  
 The Huff of Arrogance the Bulk of Pride  
 Apillion's messenger: on Post doth Ride  
 The Complication of all villanie  
 That's perpetrated underneath the Skie  
 Whose Throat's an open Sepulcher unpent  
 Doth blast men's Names with his Contagious Sent

Whose Tongue's a Serpent fill'd with poyson fell  
Infecting Nature set on fire of Hell  
Who Doeg like men's actions falsifie  
And turns the Truth its Self into a Lye  
Whose Eye-offensive Vissage Brazen face  
Dame Natures workmanship does much disgrace  
And is the Indix of Abaddon's Spirit  
He doth posses, peculiarily Inherit  
Who Speaks Backbiter doth at once Express  
The Direfull'ft plague is in the Universe  
And to conclude he's a foule lump of Evill  
Monster of Nature; an Incarnate Devill

J. S.

*A Charracter of a Proud man.*

Behold here may be seen as in a Mirrour  
The Ill favour'd vissage of a Proud man's Errour  
His haughty looks, and Supercilious Eye  
Speaks Swelling pride: he does all men Defie  
He huffs, and blows, and frowns, Gesticulates  
And all that will not Cringe to him, he hates  
Like wicked Hamon glories in his Pelfe  
And thinks none should be honer'd like himself  
His overweened—Self Applauding Humour  
Blows up the bubble of his Swelling Tumour  
Whick makes him Interup men (out of Seafon)  
His Ostentation doth Eclips his Reasom  
And Even Infattuate his mind: from whence  
Proceeds his vaunting Superbiloquence.  
Rare Gifts of worthy men Slights, doth Despise  
And his own parts (tho mean) Doth Magnifie.  
And in a word, those like him: (to be fure)  
Doe him Obhorr, cannot his guise indure.

103

A TRUE DISCRIPTION OF A MEEK SPIRITED  
PEACE MAKER

He's like the pearly Dew in Morn of May  
 When Soll's Bright Rayes doe usher in the day  
 Or like the Spring adorn'd with Flora's Pride  
 Makes Tullus smile lay winter weeds aside  
 Like the Influences of the Pleiades  
 That melts Orion Boreas blasts appease  
 Whose pleasant Mein, Pathetick speech Creats  
 Makes Strife to cease Friendship Redentigrats  
 He's like Arabian Balsom to a wound  
 Does heal the Tumor, makes the Member sound  
 He all Occasions shuns may Irritate  
 Or stir up Anger, mischief or Debate  
 He all men's words does Contrue (O most Rare)  
 Unto the best Construction they will beare  
 That Noble Roman we in History find  
 Deserv'dly Term'd the Darling of mankind  
 And all those ancient Sages set on high  
 For Morall vertues, Deep Filosophie  
 Yet He & They (thô Great) fall short by far  
 The Rare Endowments of our Peacemaker  
 I could say more but time will not permitt  
 To mention those are Fam'd in Sacred Writt  
 Let this Suffice They'r in their proper Station  
 The Objects of Peace Makers Imitation  
 For whom our Blessed Jesu hath Declar'd  
 Heaven's Glorious kingdom is for him prepar'd  
 And here on Earth in truth Affirm I can  
 He is the onely True Bred Gentleman

He is a Timerous and Puisilanimus person: that takes Notice, so as to be afryd of provd men; for certainly vengence will be the Confusion of all their Lofty Imperious Boysterous Bravery So that all their unmanly

Insultations, Dunghill Indignitys and fowle Inhumanitys, w<sup>ch</sup> doe arise from the Evaperations of Sulpherous Malice & Stupid Malignity shall surely come to nothing; But onely Leave their Indelible marks of Infamy to all posterity.

Envy, and flattery doth proceed from an unmanly Imbecility and weakness of mind, a base Cowardly Spirit

It was a Prudent and Heroick Answer that Luther made to one that blam'd him for speaking against the Actions of the Pope & Cardinalls who called him proud foole &c. Let them count me a fool or anything (said he) so I be not found guilty of Cowardly Silence

History is the witness of Times, the Light of truth, the life of Memory, & the Messenger of Antiquity.

Cicero

#### AN EPITOMY OF THE MĀERS OF SUNDY NATIONS

104

It would be to much to Reckon up the vertues of severall Nations in Europe: but as their vices (as who is without some) they are noted in some short Sayings Viz<sup>tt</sup>.

The people of Franconia are foolish, rude & vehement  
 The Bavarians are Prodigall glutons & Railery.  
 The Gersons are Light, talkative and Braggers.  
 The Turings are Distrustfull and Contentious.  
 The Saxons Dissemblers, crafty, Self willed.  
 The Low Countreymen are horsmen, Delicate & tender.

The Italians proud, Desirous of Reveng & witty.  
 The Spaniard's haughty, wife, Covetous.  
 The French Eloquent, intemperate, and rash.

The people of Denmark, & Holstein are great of Stat-  
ure Seditious and Dreadfull.

The Sarmatians are great Eaters, proud, & Theives.  
The Bohemians inhumane, New-Fangled & Robbers.  
The Illeryans unconstant, Envious, Seditious.  
The Pannonians cruell, and Superstitious.  
The Greeks miserable: and there is another Saying  
no les Remarkable.

A Bridge in Poland, a Monke of Bohemia, a knight of  
the South, a Nunne of Suevia, the Devotion of Italie, the  
Religion of Prutenicks The Fafts of Germans, and the  
Constancy of Frenchmen are nothing worth. Historia  
Mundi fol. 12.

I have seen five Princes, (said Sr Jo: Mason, on his  
Deathbed) and have been Privy-Councillor to four,  
I have seen the most Remarkables in forraign parts;  
& have been present at most State-Transactions for  
Thirty years together: and I have Learned this after  
so many years Experience, that Seriousnes is the greatest  
Wisdom, Temperence the best Phyfick, and that a  
good Conscience is the best Estate: yea I would Change  
the whole life I have liv'd in the Palace, for one hours  
Enjoyment of God in the Chappell. O that all young  
ones would beleive and Consider this Sage Observati<sup>o</sup>  
of a Dying man: to the same purpose did that Devout  
Marques of Italy that one hours communion with  
God is better then all the world Proverbs verse A friend  
is better then a Brother That vicinity of Confociation  
doth oft prove better then Consanguinity of Relation

It is a Bleffed thing for a man to be Serviceable in  
the place God hath fett him in, thô in a low Station  
w<sup>ch</sup> is more Acceptable to God then those that are in  
higher places & have more pregnant Capacitys, and  
able Bodys: yet live out of all honiest vocations; Sac-

Title  
Europ  
Folio 12

Text  
Doct

rificeing their precious time Either to Morpheus the god of Sleep: on unto Bacchus the god of wine, or unto Venus the goddess of Beauty; as if Neither the true God nor the Comon Wealth Deserved our Service: but that all were due to the Bed, the Tavern or the Brothell house

When the Elector of Saxony asked Erasmus why the Pope and his Clergy could not abide Luther: answered for two Great Offences, the one for medleing with the Popes Triple Crown, the other the Monkes fatt Panches.

NOTE THAT THE BEGINING OF THESE SENTENCES ARE  
IN FOLIO 101.

105

True Love has that Excellent Nature in it, that it Doth transforme the very Essence of the Lover into the thing Loved, uniteing, and as it were Incorporateing it with a secreit and inward working.

26

Fear breedeth Witt, Anger is the Cradle of Courage Joy openeth and Enobleth the heart, Sorrow as it clofeth so it Draweth it inward to look for the cureing of it self.

27

Vertue is to be Loved, and it will like one the better when it is found in a fair Lodging, then when one is bound in an ill-favoured Creature like a pearl in a Dunghill.

28

Each Excellent thing, once well Learned serves for A measure of all other knowledges.

29

We are apt to look upon Imperfections in some persons with more Affection than Judgment.

30

Between friends all must be layed open, nothing being Superfluous, or tedious to them.

31

To a heart fully Resolute Council is tedious, but Reprehention is Loathsome

32

There is nothing more Terrible then the Ey of a Respected friend

33

34 Some thinke it a Lefs fault in friendship to doe a  
thing without a friends knowledge then against his will.

35 They are never alone that are Accompanied with  
Noble thoug<sup>ts</sup>

36 There is no better warrant than one's own Con-  
sciences Rightly informed; nor no greater pleasure than  
ones own Contentation.

37 Open Suspition of Others, doth often arise from Se-  
cret Condemning one's Self.

38 The generall goodnes w<sup>ch</sup> is nourished in our own  
hearts makes us think the Strength of vertue in another,  
wherof they finde the Assured foundation in themselves.

39 It is a great happines to be praised of them that are  
most praise worthy

40 A Noble Cause doth Ease much a grievous Cafē

41 It oughten falls out so, but he is a foolish witnes y<sup>t</sup>  
Speaks more then he thinks

42 As likeing is not allwayes the Child of beauty: so  
whatsoever liketh is Beautyfull.

43 All is but Lip wisdom w<sup>ch</sup> wants Experience

44 By Love we are made, and to Love we are made  
Beasts only cannot Descern Beauty: and Let them be  
in the Rolle of Beasts that doe not Love and honour it.

45 Love to a yeilding heart is a king: but to a Resisting  
is a Tyrant

46 The highest poynt that outward things can bring  
one unto is Contentment of the mind with no Estate;  
without w<sup>ch</sup> all Estates are miserable.

47 The most Servile flattie is lodged most Easifly in the  
grossfest Capacity.

48 Thô the ways may be fowle yet the Journys End may  
be most fair and Honourable.

(In

106 In Shame there is no Comfort, but to be beyond all  
49 bounds of Shame

|  |    |
|--|----|
| A Lamentable tune is the Seetest musick to a woe-<br>full mind.  | 50 |
| It is good upon the Shoulders of ffriendship to lay<br>the burden of Sorrow  | 51 |
| Nothing is Atcheived before it be throughly At-<br>tempted and lying Still doth never goe forward.   | 52 |
| The Souldier Dyeth that Standeth still (many times)<br>as soon as he that gives the Bravest onfett   | 53 |
| It sometimes falls out that Sin is the Mother and<br>Shame the Daughter of mens Affections.  | 54 |
| Unlawfull Desires are punished after the Effects of<br>Enjoying but unpossible Desires are punished in the<br>desire its self.   | 55 |
| Vertue it Self is no armour of prooff allways against<br>Affection.  | 56 |
| As Desire is glad to Imbrace the first Shew of Com-<br>fort So it is Desireous of perfect Assurance.   | 57 |
| Fattery is so presumptuous as even sometimes to Bor-<br>row the face of Divinity.  | 58 |
| Wonders are not wonders in a wonderfull Subject  | 59 |
| There is no humour to w <sup>ch</sup> Impudent poverty can-<br>not make it Self Serviceable.   | 60 |
| It is better to Creep by humillity where by pride you<br>cannot March.   | 61 |
| if it be Ever lawfull to lye, it is for a Lover: but he<br>is allwayes most happy that keeps to Truth.   | 62 |
| Ambition like Love can not abide Delays, but Ever<br>urges on its own Successeſſ.  | 63 |
| Wickednes may well be Compared to a Bottomleſſ<br>pitt from w <sup>ch</sup> it is far Easier to keep ones ſelf out from<br>falling, than fallen to give ones Self any Stay from fall-<br>ing Infinitely. | 64 |
| Amongſt men Even ſecrett injurys are not left un-<br>punished.   | 65 |
| A Churles Courtiſie rarely comes but Either for gaine,<br>or falſhood.   | 66 |

67 There is no service like his that serves because he loves  
 68 How can he faithfully love that doth not love faith-  
 fullness

69 It is far less Evill to spare a foe than Spoyle a friend.  
 70 The Journey of high honour lyes not in smooth ways.  
 71 No . . . setts forth so much as Affection.

Elvidius Priscus being Comanded by the Emperour Vespasian Either not to come into the Senate or being there to Speak but what he directed: made answer, that being a Senato<sup>r</sup> it was his Duty to speak in his Conscience what he thought to be true; And then being threatened if He did so he Should Dye: further added that He never yet told him he was Imortall, and Therefore Said He, doe what you will, I will doe what I ought; and as it is in your Power to put me unjustly to Death: So it is in my Power to dye Resolutely for the Truth.

Here now was a Brave Spirited Heathen fitt for a Christian to Imitate; For he can never be a faithfull man that is Afrayd to speak his Mind: men of Publick Employt<sup>s</sup> for the Peoples good, must, and ought to stand up for the Truth to be men of Courage, men of Resolution, not fearing the frowns of any whatsoever, but freely Speak &c.

107

A COPIE OF THE LAST REPLY OF THE GENERALL  
 COURT OF YE MASSATHU<sup>TT</sup> TO JOSEPH DUDLEY  
 ESQ<sup>R</sup> PRESIDENT, AND TO HIS COUNCIL  
 20 MAY 1686.

Gentlemen, We have perused what you left with us as a true Copie of his Majestys Commission shewed to us the 17<sup>th</sup> instant, Empowering you for the Governing of his Majestys Subjects Inhabiting this Colony & other places therein mentioned; you then Applyed yo<sup>r</sup> selves

to us not as a Governor and Company, but as you were pleased to terme us some of the Princepall Gentlemen and Chief of the Inhabitants of the severall Towns of the Massathusetts; among other Discourse Saying it Concerned us to Consider what therein might be thought hard or uneasie. upon perusal whereof we finde as we Conceive.

That there is no certaine Determinate Rule for yo<sup>r</sup> Administration of Justice, and that w<sup>ch</sup> is seemes to be too Arbitrary.

That the Subjects are Abridged of their liberty as Englishmen both in the matter of Legislation and in laying of Taxes, and Indeed the whole unquestioned Priviledge of the Subject Tranesferred upon yo<sup>r</sup> Selves, there being not the Least mention of an Assembly in the Co<sup>m</sup>ission And therefore we think it highly concerns you to Consider whither such a Co<sup>m</sup>ission be safe Either for you or us.

But if you are so Sattisfied therein as that you hold yo<sup>r</sup>selves Obliged thereby and doe take upon you the Government of this People: althô we cannot give our Assent thereto, yet hope shall Demean our Selves as true and Loyall Subjects to his Majesty, and humbly make our Addresses unto God, and in due time to our gracious Prince for our Releiff

p<sup>r</sup> Order Edw: Rawson Sec<sup>tt</sup>

To Joseph Dudley Esqr and the rest of the Gentlemen Named in his Majestys Co<sup>m</sup>ission; taken by me J. S. then Speaker of the Assembly being passed by the whole Assembly Nemine Contradicente and so Entred of Record.

May 20<sup>th</sup>  
1686

There is not a more Dangerous, and Dishonourable thing to a Commonwealth than to make laws, and Suffer them to lye unprofitabley without Execution.

We Esteem Physicians because the use of them is  
Health of Lawyers to produce Quiet.

of Souldiers to procure Peace

Let us thus, think of Vertue: and then we shall be  
vertious

The whole World is upheld by Moderation from the  
Highest to the Lowest

Without Moderation Affection Conquers Reason

Without Moderation the witt of man will serve a  
wrong Master

Without Moderation the Soul Submits to the Body

In a word without Moderation the Soul & Body  
Perisheth

It makes Distinction between Vertue and vice

It makes Courage Valour, that without w<sup>ch</sup> would  
be anger and then turn to fury.

It Separates Justice from Cruelty, Providence from  
feare Power from Tyrany, Majesty from pride, Humility  
from Basenes, Thrift from Covetousnes, Temperence  
from Starveing her Self; In fine Moderation is that w<sup>ch</sup>  
Tempereth and keepeth in frame the whole frame of the  
Univerfall world

[written in margin]

without which violence & extremes (its contrarys)  
would overturn and Ruine all. for no man is wise or  
virtuous without Moderation. Thus age has Preheminence  
over youth.

#### A BRIEF CRONOLEDGYE OF REMARKABLE ACCURRANCES & PERIODS FROM THE YEAR OF THE WORLD 1656

1656 Noath Entered into the Arke and the world was  
Drowned

2077 Abraham called out of Caldea into Cannan  
2106 The Covenant Sealed with Circumfition

|   |           |
|---|-----------|
| Isaac born Abemaliks Covenant with Abraham  | 2107      |
| Esaу Sells his Birthright to Jacob  | 2167      |
| Jacob goeth with his Family into Eaqipt   | 2297      |
| Moses flees into Midian Marries Jethro's Daughter                                 | 2427      |
| The people of Israel Depart out of Eaqipt   | 2506      |
| Joshua Succeedeth Moses, provides to goe over Jur-dan                             | 2546      |
| Judges Succeed Joshua Othaniel, Ehud & Shamgar                                    | 2563-2623 |
| Deborah and Barack overcome Sifera  | 2683      |
| Gidion's small Army Destroy the Medianites  | 2723      |
| Jothams Parable &c  | 2763      |
| Tola & Jaire Judges, Israel Oppressed by the Amon-ites 2766-(2811)                | 2789      |
| Jepthas meffage and victory over them, Jzban, Eg-lan & Abdon                      | 2834      |
| Judges in Israel 2817:2824:   |           |
| Sampson's Marriage and Ridle  | 2842      |
| Ruth the Moabiteſ treated by Boaz   | 2860      |
| Ely's Death, Israel smitten by the Phelistians y <sup>e</sup> Arba taken          | 2902      |
| Samuel Anoynts Saul king  | 2934      |
| David is Anoynted by Samuel, Saul takes him into his service                      | 2942      |
| Solomon prepares to build the Temple  | 2987      |
| The Temple Dedicated &c.  | 2995      |
| Jeraboam made king in Israel  | 3025      |
| Jehoshaphat Succeeds Nadab & Baashakings of Israel                                | 3044      |
| Jehoshaphat's Reign & Death 3085 Jehoram Succeeds Azariah Slaine                  | 3106      |
| Jeraboam Son of Joash makes great Conquests                                       | 3120      |
| Ahaz very wicked Reign troubled by y <sup>e</sup> Philist: Sy-rans                | 3240      |
| Rayleing Rabshakeh  | 3256      |
| Hezekiah Receives Sennacherib's letter  | 3272      |
| Manasseths wicked Reign, but Repents; his Son Amon wicked succeeds him but flaine | 3287      |
|   | 3355      |

|      |  |
|------|--|
| 3357 | Josiah Repares the Temple workes great Reformation,                            |
| 3387 | Dyes; his Son Jehoahaz Succeeded him   |
| 3399 | Zedikiah Rebells against the king of Babilon                                   |
| 3409 | Judah carried into Captivity to Babilon  |
| 3479 | Remained in Babilon till Exerexes time   |
| 3430 | The Succession of the high Priests &c till 3600 Esther made Queen to Ahasuerus |
| 3934 | { Joseph warned to Retaine his Espoused Mary<br>Jesu Christ is Born Anno       |
| 3950 | He is found Desputeing with the Jewish Docto <sup>r</sup> s                    |

## THE ALLSUFFICIENT GOODNESS OF JESUS CHRIST

All the good things that can be Reckoned up here below have onely a finite and limited Benignity, some can Cloath but cannot feed, others can nourish, but cannot heale others can Enrich but cannot Secure others can Adorne but cannot Advance; all doe serve, but none doe Satisfie they are like a Beggers coat made up with many patches or pieces not all Enough to Beatifie or Defend

But Christ is full and Sufficient for all his People

He Assended on high that he might fill all things Ephe: 4: 10 that he might pouer forth such Abundance of Spirit on his Church as might answer all Conditions whereunto they may be Reduced; Righteousness Enough to cover all their Sins: plenty Enough to Supply all their wants Grace Enough to Subdue all their Lusts; Wisdome to Refolve all their Doubts: Power Enough to Vanguish all their Enemies; Virtue Enough to Cure all their Deseases fullness Enough to save them, and that to the uttermost. over and besides this there is in Christ something that is proportionable to all the wants and Desires of his people. He is bread, wine, milke, living waters to feed them Jn<sup>o</sup>. 6.5.7.37. He is a garment of Righteousnes to cover &

Adorn them Revela: 13.14. A Physician to heal them Matth:9.12 a Councelour to Advise them ... 9.6. a Cap taine to Defend them Hebr: 2:10 a Prince to Rule, a Prophet to teach, a Priest to make Attonement for them, an Husband to Protect A Father to provide a Brother to Releive a foundation to Support, a Root to Quicken, a Head to guide a Treasure to Enrich, a Sun to Enlighten, and a Fountaine to Clense So that as the one Ocian hath more waters then all the Rivers of the World, and one Sun more light then all the Luminaries in Heaven So one Christ is more all to a poor Soul then if it had the all of the whole world A Thousand times Over.

*The Inestimable vallue of Christ Jesus.*

Charles Duke of Burgundy being Slaine in Battell by the Swithers at Nants, Anno 1476. had a Jewil of very great vallue, w<sup>ch</sup> being found about him, was sold by A Souldier, to a Priest for a Crown in money, the Priest sold it for two Crowns: afterwards it was Sold for seven Hundred florens, then for Twelve Thousand Ducketts; and last of all for Twenty Thousand Ducketts, and sett into the Popes Triple Crown where it is to be seen at this Day. But Christ Jesus is a Jewill of far greater vallue more precious than Rubies saith Solomon and all the things that can be Desired are not to be Compared unto him; He is that Pearl of Price w<sup>ch</sup> the Merchant purchased with all that Ever he had; no man can buy such Gold to Dear; Joseph then a precious Jewell of the world was far more precious, had the Ishmiall Merchants known so much, then all the Balmes, & Myrrhes, that they transported; and So is Christ as all will Confess that know him and have an Interest in him.

Three Short Maximes to be obſerved in our ordinary Conversation in Company among men

1 To yield without Resistance (as much as may be) to  
the opinions of Great men, or our Superiours.

2 To consent as much as we can, to our Equalls

3 To Endeavour mildly to persuade our Inferiours  
Epictus

170 8  
9

NEW ENGLAND'S LAMENTATION OF HER PRESENT SATE &C

If we Consider well our present Station  
Great cause have we of Bitter Lamentation  
For loe! all forts of Persons much Complaine  
But their bewayleings are allmost in vaine  
The Inhabitants of Boston they complaine  
For want of Trade Sufficient to mainetaine  
Their familys: and divers lately Broken  
Are of their poverty a certaine Token  
Behold! New England how thrô out the land  
Thy Chiefest gainefull Trade is at a Stand  
They Mercuries by whose Industerious Care  
They brought into the Land both Money & ware  
Even they begin to Sink, for want of Trade  
Yet of the Publick Charge they most are made  
To bear; w<sup>ch</sup> with their frequent losf at Sea  
By Ship-wreck, Stormes, and by the Enemy  
Thei'r much Disabl'd, and Discourag'd too  
The know not where to fend, nor what to doe  
Their Ships lye by the walls, and none to tend them  
Because for gaine, they know not where to fend them

The Countrey men Complaine and justly to  
To pay their Rates they have so much Adoe  
Nothing but money now, will serve the turn  
They sell their Crops so low w<sup>ch</sup> makes them mourn  
Brick without Straw is strictly now Requir'd  
How money they should gett is much Admir'd  
Since when they sell their goods their Rates to pay  
With Disappoynments they are sent away

Sometimes with Scorn: at best with Disrespect  
Shame and Reproach, and sometimes base Neglect

Yet Ner'thelefs Our Pomp and Gallantrie  
In this poor land, did never Run so high  
In Publick State and Grandure

But woe, woe and Alas! the Female Traine  
Doe make their Husbands scratch their heads in vaine  
For they are grown to such a highth of Pride  
That Sodom like their sinfullnes don't hide  
Come down proud Dames, garments of shame put on  
Sitt in the Dust Daughters of Babilon  
So here wee'll paufe, and terminate our Song  
Which toucheth not the Sober old nor young  
But Idle Drones profuse and proud ones all  
Publick or privet, whether great or small.

*Second Part*

Our Souldery but little plunder gett  
For want of Conduct or for want of witt

(If

NEW ENGLANDS LAMENTATION &amp;c

170  $\frac{8}{9}$ 

If ought poor Souldiers gaine their oft Defeated  
By their Comanders (or of Greater) Cheated.

Thy Courts New England (some) are meanly fitted  
For by the Lawyers they are oft out Witted.  
When in false pleading they might finde a flaw  
They'le aske these Pettifoggers what is Law  
So when those Sophesters they should oppose  
Are many times by them led by the Nose.

Some of thy Judges in Superior Courts  
Are proud, and partiall; parts of the meaner forts  
Whose witts are Heben: Judgments weak, unsound  
Yet Deem themselves like Oracles profound.

Sometimes they'le Speak Bigg & themselfes Advance  
 And are as willfull as the King of France  
 Another time theyle Truckle Courage Cool'd  
 And by the lawyers they are oft times Fool'd  
 Who when in Taverns, they doe sitt and Quaff;  
 Doe at those Judges and their Clyents Laugh;  
 And when they've done, they will to mend the matter  
 Both with those Judges and their Clyents Flatter  
 So that those false devouring Catterpillers  
 Are of our Treasure their own Pockett fillers  
 When they first came did all things Needfull lack  
 And scarcely could keep Clothes unto their Back  
 But now grown Arrogant, live without Care  
 Some boast they gett Three hundred pounds a year.  
 Then may we not with grief our tears down pouer  
 And Cry alas! Strangers Our goods Devour  
 For three times more is on those Varlets Spent  
 Then heretofore maintain'd the Government  
 No more of them; they'le surely think it better  
 To lay this by, and read the next Newes-Letter  
 It is those Horsleaches we onely touch  
 We know that all the Lawyers are not such.

*3 part*

How ill of thee New England doth it Sound  
 In other parts, that in thee doth Abound  
 So many Vagrants, vicious Idle Ones  
 That Eate the Honey of thy hives like Drones:  
 That thou permitts or Rather doft Ordaine  
 So many Boufing Dens to Entertaine  
 Those Burdens of the Earth: those drunken Sotts  
 Who spend their money and their time in potts  
 Meanwhile they that have wives and Children lye  
 Ready to Starve for want of Due Supply  
 But here's the Bane this, this is the plague fore  
 Those Wicked Haunts increase the pubick Store

(By

## NEW ENGLANDS LAMENTATION &amp;C

By licences increast, by Mulcks for Crimes  
 So we must live by the Evills of the times  
 If these things were Reform'd you'd ceafe yo<sup>r</sup> Cryes  
 Unto the Queen: for yo<sup>r</sup> Necessitys  
 To be Supply'd by other Colonys  
 Ther's many more might be detected here  
 For their ill mañers, but the times wont bear  
 We therefore shall now for the present Ceafe  
 In Evil times the Prudent hold their peace.

To the Rv<sup>d</sup>: Mr Benj<sup>a</sup> Coleman  
 Bristol 16<sup>th</sup> July 1708

Rev<sup>d</sup>: S<sup>r</sup>

There Lately came to my hand, A Book of yo<sup>r</sup>s containeing Three Several pregnant Discourses of the Different Sort of Mirth w<sup>ch</sup> I never heard of before thô of a years Date; w<sup>ch</sup> being Imbleshed with such Quaint, apt, takeing & Significant Expressions (Especially that of Holy Joy) w<sup>ch</sup> did so Enflame my Genius as put me into a vein of plaine Poetry w<sup>ch</sup> I pen'd upon the Cover of yo<sup>r</sup> Book: w<sup>ch</sup> I here present to you as a Comemoration of yo<sup>r</sup> Pious Ingenuety therein w<sup>ch</sup> highly Deserves A more Inspired, and Cellibrated Quill to Delineate its worth; Craveing yo<sup>r</sup> pardon for this freeness, and the Jejunity of my unpollished pen w<sup>ch</sup> to yo<sup>r</sup>s is but as A foyle to Beauty: I Proceed

*To the Reader upon the Government, and Improvement of Mirth*

Our Reverend Preacher here Decries  
 The various follys vanitys  
 Of Sinfull Man, in Natures State  
 Remaineing unregenerate;  
 And here he lively Doth present

The severall Sorts of Merriment  
 Of civil naturall harmlesſ Mirth  
 Of vicious joys of the Sons of Earth  
 And of pure precious Holy Joy.  
 Which Chears Man's heart without Annoy:  
 And here began will Rise Still Higher  
 Even like unto Seraffick fire  
 Which will increafe, and never Dye  
 But laſt unto Eternitie.

*To the Reverend Author, (Mr Benj<sup>a</sup> Coleman &c)*

*Sir,* Your Tract of Holy Joy I doe So Prize  
 That on its worth, I can't Hyperbolize  
 (or Say)

For, all that I can Speak to ſet it forth:  
 Doth far fall Short of its Transcendent worth;  
 Yet Ile Attempt it: and will it Effay  
 Althô therein, I ſhow my weakneſs may.  
 Yet what I can't Exprefſ I will Admire  
 The thoughts whereof has ſet my Muſe afire

I'me in

TO THE REV<sup>D</sup>: M<sup>R</sup> BENJ<sup>A</sup>: COLMAN

I'me in an Extacy! to Speak how ſhall  
 I of thoſe Miftrys Evangellicall,  
 You So Infifted on.  
 So full of Sence, perſpicuous Demonſtration  
 Of Heart-Reviveing-Heavenly-Confolation  
 Wynging the Soul to Sublime Contemplation  
 Embelliſhied with Eloquence Divine:  
 Exhausted Jewiſſ from the Sacred Mine,  
 And ſo Adapted to Each On's Condition  
 Like Med'cens mixed by a wife Physician;  
 Gloriouſ-Perfections of the Deitie,

And Attributes Divine in Unitie:  
are Elligantly to the Life sett forth  
Therein Displaying their Transcendent worth  
As tis Digested by a Reall Sence,  
Of Self Experience of its Excellence:  
And knowledge of Soul-Ravishing Delights  
The sure forerunners of Angellick Flights.  
Such Teaching's Powerfull, and Doth life impart  
Proceeing from the Heart, unto the Heart.  
So, Instrumentall in Christs hand you may  
Those Cordiall Comforts to thos Souls Convey  
To whom it doth pertaine: and may Affright  
Others from Sinfull State, who have no Right  
Unto those unconceived joys, and pleasures  
The onely gifts, and the peculier Treasures,  
Of Holy-Souls: who're truly Sanctified  
By the most Precious Blood of Christ apply'd;  
Thus goeing on, you in yo<sup>r</sup> Youthfull Dayes:  
And in yo<sup>r</sup> Age, may Cellibrate the Praife  
Of him that made you, and did you Ordaine  
To preach his Glorious Gospell not in vaine;  
But many to Convert, (as Scripture Saith)  
And Building up in Our most holy Faith  
And may you in the End Tryumphantly  
Enjoy those Pleasures to Eternitie.

Reverend Sir I am yo<sup>r</sup> Affectionate  
humble Servant J. S.

TO THE REV<sup>D</sup>: M<sup>R</sup> BENJ<sup>A</sup>: COLMAN 6<sup>TH</sup> AUGUST 1708

Reverend Sr Yo<sup>r</sup> kind Ingenius, & Confending mani-  
festation of yo<sup>r</sup> Acceptance of the reall Sence and De-  
served Approbation I justly have of yo<sup>r</sup> Learned pious  
and practical Treatis of the severall and Different Sorts  
of Mirth &c. Doth Oblige me to Endeavour Recip-  
rocally to Return some thô not A Condigne Requittall;

Humble Imploreing the Most High, from whose Spirit it floweth, to Enable me to prize and make a good Improvement<sup>t</sup> thereof. As to yo<sup>r</sup> Epicedium on the Exaltation of the Reverend and my Ancient and much Endeared Friend Mr Sam<sup>ll</sup>: Willard Dec<sup>d</sup>: I have Severall times Read it with much Delight and Satisfaction; and as you doe in a manner Adjure me to be faithful in giving my Sense thereon; thô I am far from presumeing to personate: or Assume the power of one that may pass A Definitive Sentence on that matter; yet I may say that as the Subject you treat on is Sublime: in all Respects: not Only to the first Super Eminent person (Recorded in Sacred Writt) but also in a great Measur to the second on whome it doth Tacitly, yet Emphatically poynt at; w<sup>ch</sup> Sublimity of the Subject. is (in my Opinion) a great Advantage to one of Apollo's Votaries to Expatriate himself, and Soare Aloft, without danger of burning his wings: or Icarus like fall Down into the Abifs of Infamy.

So, you have therein tun'd yo<sup>r</sup> Song a Note above Ela; I mean yo<sup>r</sup> Towering Phansey Flys above the Common pitch of the Capacity of Ordinary Readers; and have (in my weak weak Apprehention) given yo<sup>r</sup> Poeme a vesture suitable to the nature and Eminence of the Theme you Infist upon: w<sup>ch</sup> Doth Adorne Poetry: Viz To be Elligant, Emphaticall, Metaphoricall, and Historicall; Running in a smooth Channell thô all Subjects cannot Wear the same, or like Vesture or bear the same Straine, or Stile. But whither Doe I Rove. it puts me in mind of a Monitive verse I have read many years since: w<sup>ch</sup> I have often thought on, but doe not Remember where I had it.

*An Eagles mind n'er fitts a Ravens Feather,  
To Dare, and to be able Suit Together.*

And so I have done Craveing yo<sup>r</sup> Pardon for my

Prolixity w<sup>ch</sup> perhaps may to some Diversion to unbend from yo<sup>r</sup> more serious Meditations I Submit to yo<sup>r</sup> Censure: Subscribeing my Self

Reverend Sir, Yo<sup>r</sup> faithfull friend and humble Serv-  
vant J. S.



[Several pages of manuscript are missing here.]



Tobacco hick if you be well will make you Sick  
Tobacco hick will make you well if you be Sick

Tobacco hick if you be well will make you Sick  
Tobacco hick will make you well if you be Sick

Tobacco hick if you be well will make you Sick  
Tobacco hick will mak you well if you be Sick

JULY 21<sup>TH</sup> ANNO 1659 AN AETHMATICKICALL TABLE

Shewing the true advance of so much  $\frac{1}{2}$  Cent  
& Shilling to per Shill:  
from a farthing to 6d gradually as followeth.

|                      |  |           |           |          |  |  |  |             |
|----------------------|--|-----------|-----------|----------|--|--|--|-------------|
| <i>I far</i>         | <i>Shilling is 5<sup>d</sup> £ or</i>    |           |           |          |  |  |  |             |
|                      | <i>Twenty shillings is . . . . .</i>     | <i>2</i>  | <i>01</i> | <i>8</i> |  |  |  | <i>Cent</i> |
| <i>2</i>             | <i>£ 10<sup>d</sup> £ . . . . .</i>      | <i>4</i>  | <i>3</i>  | <i>4</i> |  |  |  |             |
| <i>3</i>             | <i>£ 15<sup>d</sup> £ . . . . .</i>      | <i>6</i>  | <i>5</i>  | <i>0</i> |  |  |  | <i>Cent</i> |
| <i>1<sup>d</sup></i> | <i>£ 15 is 20<sup>d</sup> £. . . . .</i> | <i>8</i>  | <i>6</i>  | <i>8</i> |  |  |  |             |
| <i>1 1/4</i>         | <i>£ 15 is 25<sup>d</sup> £. . . . .</i> | <i>10</i> | <i>8</i>  | <i>4</i> |  |  |  |             |
| <i>1 1/2</i>         | <i>£ 15 is 30<sup>d</sup> £. . . . .</i> | <i>12</i> | <i>10</i> | <i>0</i> |  |  |  |             |
| <i>1 3/4</i>         | <i>£ 15 is 35<sup>d</sup> £. . . . .</i> | <i>14</i> | <i>11</i> | <i>8</i> |  |  |  |             |

|                |                                      |    |    |   |        |
|----------------|--------------------------------------|----|----|---|--------|
| $2^d$          | ¶ f is 40 <sup>d</sup> ¶ £. . . . .  | 16 | 13 | 4 | ¶ Cent |
| $2\frac{1}{4}$ | ¶ f is 45 <sup>d</sup> ¶ £. . . . .  | 18 | 14 | 0 |        |
| $2\frac{1}{2}$ | ¶ f is 50 <sup>d</sup> ¶ £. . . . .  | 20 | 15 | 8 |        |
| $2\frac{3}{4}$ | ¶ f is 55 <sup>d</sup> ¶ £. . . . .  | 22 | 17 | 4 |        |
| 3              | ¶ f is 60 <sup>d</sup> ¶ £. . . . .  | 24 | 18 | 0 | ¶ Cent |
| $3\frac{1}{4}$ | ¶ f is 65 <sup>d</sup> ¶ £. . . . .  | 26 | 19 | 8 |        |
| $3\frac{1}{2}$ | ¶ f is 70 <sup>d</sup> ¶ £. . . . .  | 29 | 11 | 4 |        |
| $3\frac{3}{4}$ | ¶ f is 75 <sup>d</sup> ¶ £. . . . .  | 31 | 13 | 0 |        |
| 4              | ¶ f is 80 <sup>d</sup> ¶ £. . . . .  | 33 | 14 | 8 | ¶ Cent |
| 5              | ¶ f is 190 <sup>d</sup> ¶ £. . . . . | 41 | 11 | 4 |        |
| $5\frac{1}{4}$ | ¶ f is 105 <sup>d</sup> ¶ £. . . . . | 43 | 13 | 0 |        |
| $5\frac{1}{2}$ | ¶ f is 101 ¶ £ . . . . .             | 45 | 14 | 8 |        |
| $5\frac{3}{4}$ | ¶ f is 115 ¶ £ . . . . .             | 47 | 16 | 4 |        |
| 6              | ¶ f is 108 ¶ £ . . . . .             | 50 | 00 | 0 |        |
| 7              | ¶ f is                               |    |    |   |        |
| $7\frac{1}{4}$ | ¶ £ is . . . 3: 00: 5 <sup>d</sup> ¶ |    |    |   |        |

1659

Memorandum That on ffryday 29 Sept we sayled from New-London in theketch Hopewell Xtopher Moſſ Master & on Tusday the 4<sup>th</sup> October we arived at Man-nados, and from thence we failed out of the Hook on Saturday night being the 8 instant with a fair gale at W. N. W. and the Saturday following being the 15 Octob<sup>er</sup> we came to an anchor between the Capes of Virginia and on the 17 Day we Arived at Wicocomico

Laus Dei



[page of manuscript missing]



Mourn you that are in Place, your losſ bewail,  
Mourn Sons of Aron for your breath doth faile

Mourn all the Churches who are ffatherles  
Mourn Marshfield men, your wound's remedileſs  
Mourn all you people, good Jofiah's gon  
Mourn as in Valley of Megidion  
O with what fortitude, and Christian care  
He did thofe Dollerous pains with patience bear,  
And in ſome Intermiſſion would Exprefſ  
Unto his friends unlook'd for Chearfullneſs.  
Till fo increaſ'd to bear them was at Length  
Beyond the power of any Humane Strength.  
Where ſhall we find one doth fo much Excell  
Where ſhall we find O! where his Parallel.  
For thofe perfections innate and Acquir'd  
Which made him Generallly Belov'd, Admir'd  
His comely perfon did all Eyes Attract,  
His ſweet behaviour in all poynts Exact  
His rare Accompliſhments all in like ſort  
As if he'd been the Soul of the Inns of Court.  
And for his uſuall Courtſhip 't may be Sed  
He was the Prime that are New England bred,  
And in a word to Speak his worth in brief  
This Hero was among ten Thouſan Chief.  
As of that Royall Roman whom we find  
Historians terme the Darling of mankind  
So may we Say of him (& none will rage)  
He was the pride, and Darling of his Age  
And times Enſueing will goe nigh to Strive  
Which had moft interest in him when alive;  
And as of Homer, with Each other Vie,  
what place was Bleſt with his Nativitie.  
Whose true Deferts in verſe, and Lofty Rimes  
Fame ſhall with Honour to Succeeding times  
Transmiſſion by ſome rare Laurate who ſhall Raife  
An Everlaſting Trophy to his praife.  
Meantime my lowly Muſe preſumes to burn  
A filly Tapor to his ſilent Urn.

And to his Widdowed Confort somewhat Say  
 That may the Dolor of her grief Allay:  
 (Whose constancy and love to him was more  
 Than Fame spake of Penelope of yore)  
 And to his Onely Sister whose whose rare loves  
 Unto Each other were like Turtle Doves.  
 Let Each your loves (fair Dames) be now Divine  
 That Erst was Conjugall and Germinine.  
 Yea let that Love to him be made compleat  
 With that Celestiall and Seraphick heat  
 Which Spirits blest doe bear to him on High,  
 That will continue to Eternity.  
 Think how from paine & sin he now is free  
 And of yo<sup>r</sup> hopes (through grace) are long to bee  
 With him in Paradife there to remaine  
 Forever more, and never part againe.

*Epitaph*

Here lyes the Casket of a noble mind  
 Who scarce his Parallel hath left behind  
 For's Person, parts and place He did Supply  
 With Justice, Honour and Sufficiency;  
 Who serv'd his Countrey from his tender youth  
 With heart, affection, Constancy and Truth.  
 Did ventur's all against the barbarous Foe  
 And was New Englands Generallissimo  
 The Peoples hope and joy, the Courts delight,  
 And Signally his Soveraines Favourite  
 So let him Rest Celebriously Renown'd  
 Till's Saviour comes at the Last Trumpets Sound

[written at side]

By him who breathes this Dolefull Elegie  
 In Honour to his precious Memory. J. S.

This Elegie was put in print by T. Maccarty the great  
 Admirer of his vertues.

HON<sup>D</sup>: & BELOVED BRETHREN BOSTON 8<sup>TH</sup> MAY 1669

That I may not by my Silence seem to Reced from that wherein (together with yo<sup>r</sup> Selves) I Dissented from y<sup>e</sup> Church or least my non-Compliance with you in what you Since acted or Determined. I should give Offence to any, or be deemed Either careles or indifferent, give me leave in all Humility to unbosome my Self unto you, and briefly declare my Apprehenton therein It will not be Necesary for me to Incert the Circumstances of the Churches Tranactions at the severall Meetings in Order to Nomination & Choice of Officers; this may Suffice that the Occasion of that unhappy Difference (as I conceive) was about the time when the Church ought to proceed to Nomination and Choice of Officers, some Judging it sooner, others that it Ought to be Deferred longer, for reas ons well known to yo<sup>r</sup> Selves; But the Ma-jo<sup>r</sup> part prevailed; and proceed to Nomination, in order to Election, and since (as I heare) to Ordination; wherein many with my Self acted not; soon after was Drawn up an Obtestation, or humble Request to the Church, that they would be pleased a little to Deferre their proceedings therein: at w<sup>ch</sup> time al so was presented in writeing certaine Reas ons of yo<sup>r</sup> Dissent, to the first I onely Subscribed: to the Second I did not, neither could I, (at least to all) and thus far I was, and Still am of the same Opinion with you: accounting it my Duty in Relation to Church Society, Conscientiously to Endeavour the Choice of such most fitt, and able persons as might Officiate in their places according to the Institutions of Christ in his Church, and haveing so Endeavored, Deem it al so my Duty to Acquiece in, and quietly Submit to Gods Providence therein: and not to withdraw from the Church; altho<sup>t</sup> I am not nor can in all things be of their minde. ffor these Reas ons:

First the peace of the Church ought to be prefer'd be-

fore the Opinion of any man, if it doe not Croſſ a Fundamentall Truth, altho<sup>t</sup> the Church may be in an Erro<sup>r</sup>. Paul would rather Cercumſife Timothy then Offend the Jewes, thereby to hinder the progres of the Gospell: became all to all men that he might gaine ſome, would forgoe a great part of his Christian Liberty, and Apoftolick priviledge. Rather then give the leaſt Occaſion of offence.

Secondly because the maine Obſtacle that they lay in the way to hinder Acting unanimiſly with the Church Viz the Expectation of Docter Owen, was by time Removed and tho<sup>t</sup> there was (in our Judgments) Irregularity in the Churches proceedings, Debarring us of<sup>r</sup> priviledge of Electing: yet there muſt be an End of Controvercy, and it is our Duty to Deny our ſelves, to put on Charity humillity, meekneſſ, and longſuffering, forbearing and forgiueing one Another, as God for Chrifts Sake hath forgiuen us; knowing that the wiſdome that that is from above is firſt pure, then peaceable gentle and Easie to be intreated; that the fruits of Righteousneſſ is ſowne in peace to them that love peace.

As for that w<sup>ch</sup> ſome terme the Travelling Truth, w<sup>ch</sup> is now (as I understand) iinfifted on as the maine Ground of yo<sup>r</sup> Discent, I confefs I doe not ſee (bear with my weakneſſ) how it is founded on the firſt Baſes; nor doe I conceive (Grant it an undenyable verity) that because the Church cannot preſently come unto the practice thereof, therefore it is Suffiſient ground for me to withdraw from the Church.

*And that for these Reasons*

First from the End of Church Society w<sup>ch</sup> is to Capacitate the Members thereof, to Enjoy God in his Ordinances & to Build upone another in our moſt holy faith, but withdrawing there from, puts us out of that Capacity, and instead of Reſtoreing any of our Brethren (whom we deem in an Erro<sup>r</sup>) in the Spirit of meekneſſ, we by

leaveing them, Suffer them to Remaine in their Sin. It is not Comendable for a Physician to leave his Patient, upon Every light Distemper, his Departure argues the Mallady Incurable.

Secondly.

A LETTER OR EPISTLE &c.

Secondly when a Difference doth arise about lesser things we ought Especially to have Respect to the Edification of the Church Not to presf any fuch truth so far, thereby to Obstruct the weightier matters of Church concernment and at such a time perhaps as may not be Seafonable; I have many things to say unto you (faith Christ, unto his Deciples) but you cannot bear them now, So may it be with a Church: That is Beautifull in its Season, w<sup>ch</sup> out of Season may be very uncomely; I might hereunto add the due Regard we ought to have to those Internall Dutys of a Christian wherein Confists the very life of Religion, as the Excercise of Graces, Serious Meditation, Self Examination, Self Judging, Renewing our Repentance, and Resolutions of better Obedience, Earnest Endeavours for more Intimate Communion with God: and lively Apprehentions of our Everlasting Happiness; the Conscientious Discharge whereof, is so much hindred by these uncomfortable Animosetys.

Thirdly from the most Imitable Example of Christ himself, who (as the Reverend Elders of New England in their Epistle to the famous Dury touching his Pacification how well Observed) Refused not to Celebrate the worship of God in the Jewish Church, at that time Defaced with greivous Corruptions; were not Ecclesiastical Rulers Imperiously Proud Abominable Coveteous, horrid Oppresso<sup>r</sup>s, and grofily Superstitious? did they not Impose many Humane Traditions? and had they not Transpos'd the Priesthood w<sup>ch</sup> God had fixed in such a Family, to an Annuall Choice and Succession? and

yet our Blessed Saviour joyned with them in Religious Worship, & Comanded others so to doe

Fourthly from the Eminent Examples of the People of God in Several Ages mentioned in Scripture, who both by their Doctrine, and lives bare Wittness against the Evills of the times in which they lived: Endeavouring according to their Respective Capacitys, to purge out those Corruptions that were in the Church; but did not withdraw unless there were a General Defection; Paul did not disown the Church of Corinth, notwithstanding their Disorderly Feasts, or other Evills but Reproved them; Adde hereunto the Doctrine & practise of many Approved Orthodox Divines in these Modern times, who as they have been Champions for the Truth, So have they been also singular promoters of peace.

The faults and Errors of A Church may be severly Reproved, and Convinced according to the Qualitie thereof yet the Church not to be Condemned nor forsaken Dr Hall. and againe he saith, thô I love all truths, yet I had rather conseal a small truth then Disturb.

Errors or Sins (faith Ainsworth) are Either Controvertable or Manifest, if Controvertable, or Doubtfull, men ought to bear with one Anothers Different Judgments if they do not they Sin.

And here I may not forget to mention the Testimony of those Reverend Ministers of New England, in their aforementioned letter to Mr Dury, wherein are many passages pertinent hereunto, w<sup>ch</sup> may be Deduced as so many Arguments taken from the Major to the Minor, to Confirm the truth hereof I need not trouble you with more then the Citation thereof you have it with you, and I know (not without desert) Doe highly prize & Esteem it. But let me not Omit to put you in mind of some of those Worthys who were sometime of this Church (now with the Church Tryumphant) you knew them far

better then my Self. I appeal to yo<sup>r</sup> Selves Even to such  
of you as had most Intimate acquaintance with them  
whether

## AN EPISTLE &amp;c.

Whether they did, whether they would have withdrawn from the Ch: upon those grounds? had they not in part the like Occasion, did they not Industriously Labour to bring the said truth to the birth? and were they not very able & skillfull to Effect it, uſeing much tenderneſs therein, that it might be leſs grievious to any; This, this was that w<sup>ch</sup> Chiefly lay upon their Spirits the Care of Churches peace.

To Conclude, leaſt I Exceed the limits of a letter & trespass more upon yo<sup>r</sup> patience I ſhall onely A Speech of the Rev<sup>d</sup>. M<sup>r</sup> Phillip Goodwin treating on the Sacra-ment. There are two things (ſaiſt he) are as weights that Sinke and as Darts that Strike through my very Soul. First that Christians who live together in the ſame place ſhould uſe divers Tables, Divide and Seperate one from another in this Service.

Secondly that Christians who live in the ſame place ſitt at the ſame Table, and Coſmunicate together in the Lords Super, ſhould after fall affunder, and Rend one from another; who is it that bewayles not ſuch Breaches between Brethren; A good man that is Deeply affected with this would be content to heale ſuch wounds with the loſs of his life thus Hee. if So how much more willing with the loſs of ſome part of his Liberty. Thus Dear Brethren I have made bold to to Coſmunicate my poor Apprehentions in the premisses Craveing yo<sup>r</sup> pardon for any miscarriages therein, Either in matter or manner, and yo<sup>r</sup> Candid Conſtruction thereoſt being willing to Embrace any light that yo<sup>r</sup> Selves or any Godly Religions ſhall pleafe to impart Defireing the Lord in mercy to frame all our hearts to the obedience of his Truth

that we may all walke by the same Rule, and mind  
the same thing Labouring to keep the unity of the  
Spirit in the Bond of peace is the Prayer of

To Majo<sup>r</sup> Tho: Savage Capt Wm Davis & Mr Jno Hull w<sup>th</sup>  
the Rest of the Brethren &c. The most unworthyest  
of yo<sup>r</sup> Brethren in the  
faith and fellowship of  
of the Gospell J. S.

Boston 20<sup>th</sup> March 1676

Much Hon<sup>d</sup> Sr The Multiplicity of those Imherent  
Affayres that are Dayly pressing upon yo<sup>r</sup> Hon<sup>r</sup>: is  
Such that a fitt time of any Speech in privat with you  
is rarely to be Obtained; And Therefore I presume  
upon yo<sup>r</sup> favour to make this Application to yo<sup>r</sup> Hon<sup>r</sup>.  
therein to present you with a few things in writeing,  
w<sup>ch</sup> in my weake Apprehention, may tend to the peace  
& welfare both of Church and Comonwealth.

S<sup>r</sup> the matter is Concerning that unhappy Differ-  
ence and Misunderstanding that hath a long time been,  
and Still is between Our Church, and that whereof Mr  
Thecher is Teacher; w<sup>ch</sup> as it hath been an Occasion of  
great thoughts of heart, amongst all the people of God  
in the Countrey (much to be lamented) so it is to be  
feared, is matter of great Provocation, and none of the  
Least Evills for w<sup>ch</sup> the Lord hath been Contending with  
us; and while we Tythmint and Annis, Viz Reforme in  
Smaller things (if we doe so) and omitt the greater, it can-  
not be hoped according to the tenor of Scripture; that  
the Lord will be pleased wholey to Avert the Judgment  
Impending, and, and Return in Mercy to us according  
to his wonted Goodness. Now S<sup>r</sup> there haveing been  
many Overtures and Tenors on their part to our Ch: in  
Order to a Reconilliation, and Amicable Agreement &  
Closure; what Reciprocal Answer



[page torn out]



*here followes Severall amorous, and youthfull poem*

Sweetly (my Deareft) I left thee asleep  
Which Silent parting made my heart to weep,  
Faine would I wake her, but Love did Reply  
O wake her not, So sweetly let her Lye.  
But must I goe, ô must I Leave her So,  
So ill at Ease: invovl'd in Slumbering wo  
Must I goe hence: and thus my Love desert  
Unknown to Her, ô must I now Depart;  
Thus was I hurried with such thoughts as these,  
Yet loath to Rob the of thy present Ease,  
or rather fencelefs payn: farewell thought I,  
My Joy my Deare in whom I live or Dye  
Farewell Content, farewell fare Beauty's light  
And the most pleasing Object of my Sight;  
I must begone, Adeiu my Dear, Adieu  
Heavens grant good Tideings I next heare from you  
Thus in fad Silence I alone and mute,  
My lips bad thee farewell, with a Salute.  
And so went from thee; turning back againe  
I thought one kifs to little then Stole twaine  
And then another: but no more of this,  
Count with your Self how many of them you mifs.  
And now my love soon let me from the heare  
Of thy good health, that may my Spirits Cheare  
Acquaint me with such paffages as may  
present themselves since I am come away  
And above all things let me thee Request

from

Virginia  
1654

To bee both Clearfull quiet and at Rest  
 In thine own Spirit, and let nothing move  
 Thee unto Discontent my Joy my Love.  
 Hopeing that all things shall at last Conduce  
 Unto our Comfort and a Blessed use  
 Considering that those things are hardly gain'd  
 Are most Delightfull when they are Attain'd.  
 Gold Crowns are heavy: Idalian Burn's  
 And Lovers Days are good, and bad by turn's  
 But yet the Consummation will Repay  
 The Debt that's due many a happy Day  
 Which that it may so be, Ile Heaven Implore  
 To grant the same henceforth forever more  
 And so farewell, farewell fair Beautys light  
 Ten thoufand times Adieu my Dear Delight.  
 Your Ever loveing friend whileſt Hee  
 Desolved is: or Ceafe to bee.

J. S.

To her  
comeing  
home

Sayle gentle Pinnace Zepherus doth not faile  
 with prosperous gales, Saile Gentle Pinnace Sayle  
 Proud Neptune Stoops, and freely Condescends  
 For's foremer Roughnes, now to make amends;  
 Thetis with her green Mantle sweetly Glides  
 With smileing Dimples Singing by our Sides  
 Sayle Gentle Pinnace Zepherus does not faile  
 With Prosperous gales, Sayle Gentle Pinnace Sayle.

## A LETTER TO HIS DEAR MARTHA 1660

*Joy of my Life*

When I think on thoſe Charming Joys w<sup>ch</sup> I  
 use to poſſefs in thy Societie  
 I Envy not the greatest in their places  
 Who ne'r perhaps Enjoy ſuch ſweet Embraces

But are meer Strangers to it, and ne'r prove  
Those true Delights that founded are in Love  
the true fruition of all Earthly Blifs  
being not ample, without haveing this.  
Reciprocall, intire affection Sound  
Which to Each other doth so much Abound  
But oh! I think the time almost ill Spent  
that doth obstruct our Mutuall sweet Content  
Deeming my Self, as of my Self Depriv'd  
Liveing (me thinks) as one but Semi-liv'd  
acting like him that is now here now there  
being in an place in Body: heart Else where  
Counting the tedious Months, the weeks, the Days  
Nilling the Distance, or what else Delays  
me from Enjoyment of thy Self who art,  
My love, my Joy, my Dear, my Better part.  
But then againe think I, what would some give  
to be assured ever while they live  
Once to Enjoy at length that Happines  
Which we in Other doe allways posses.  
for thô thing in      all men Crave  
of whatsoever wealth, or Store they have  
yet that in      allso is well known  
to be as well undoubted their owne.  
A King whose Subjects Number doth amount  
To an Exceeding Numerous account  
Joys he hath people, and can pleased bee  
Thô many of them he doe never See.  
He that hath Store of money Gold or ware  
Lands, Rents (perhaps) dispersed here & there  
Joys that he has it, thô (perhaps) indeed  
He hath no more in hand then what his Need  
Serves to Supply; yet who will say that He  
is not more Richer far, than many be  
that have more Wealth at present in their hand  
yet are no Owners of a house or Land.

So he, or She, that hath of the Most High  
 The Blessing of a happy Nuptiall Tye  
 Thô sometime absent from their dear Delight  
 and for a while, Deprived of their Sight  
 yet Joyes in this that they have such an One  
 thô out of Sight, assuredly their Owne;  
 And that in Gods due time they shall attaine  
 the Sweet fruition of their Loves againe  
 Even so it is my Dear Delight with mee  
 who takes more pleasure oft, to think on thee:  
 than doth the Greedy Mifer, to behold  
 The full Cram'd Baggs, of his beloved Gold.  
 Meanwhile my Johnny-Boy is not forgott  
 Him I Remember thô he heeds it not;  
 Sweet Babe! how doe I mind thy perking Smiles  
 and pretty Toys thou usest other whiles.

(Thy

## A LETTER &amp;c.

Thy harmleſſ quarrells, w<sup>ch</sup> ſo long Remaine  
 untill a Teat, doe make thee friends againe;  
 I likewife feel thoſe paines that have opprefte,  
 thy tender Body with whole Nights unrefte:  
 and then thy pittious lookeſ, me thinkes I ſee,  
 w<sup>ch</sup> language of thoſe lookeſ, Afflicted mee.  
 Thy Mothers teareſ dry'd with her Sighs ſo deep:  
 (Enough to make a Marble Heart to weep;)  
 And ſuch like Symtomes as theſe Ever are  
 the Marks of Love, and of Paternall Care;  
 Me thinks I hear thy Mother to the prate  
 like to thy Self, that thou mayeft imitate  
 and then againe to joy that other while,  
 thy wonton Inocence ſhould laugh, & ſmile  
 and notice take of what may ſeem to high  
 for thy Juviniller, Capacity.  
 Thy promifeing perfection every way:

Seems to bespeake thee faine another Day.  
And so Adieu my Dove, Heavens grant that wee  
may with our Wonted Joy, Each other fee.

Thine or not his own                            J. S.

It is Storied, that when a young man came suddenly upon a Grave Senatour of Rome playing, and trunning a Ball with his Child, (being somewhat Surpriz'd) Said, hold thy peace till thou art a Father. the Application is Easie.

*A Dialogue between John and Martha or  
Exonus and Plimothenia*

MARTHA

When I consider seriouly  
the Sorrowes and the misery                            (Plimothenia)  
we both Endur'd before that we  
united could together bee  
And till remov'd were all annoys  
that Interpol'd our mutuall Joys  
ô how I think the time ill Spent  
w<sup>ch</sup> Barr's us from that sweet content  
w<sup>ch</sup> we together mutually  
Enjoy'd in Each Sweet Company.  
and think it long, yea long till when  
Enjoy we may those Joyes agen

Plimothenia

JOHN

Those thoughts of thine, with paine, & smart  
I in my Bosome, bear a part:  
And deep Impression hath the fence  
thereof in mine Intelligence.  
I gladly could with thee oft Say:  
O that we might er'e together may  
Converse; and in Great Hymens tye,

Exonius

Enjoy Each others Company.  
But Providence, (with which I Close)  
Doth otherwise our lives Dispose.

## MARTHA

Plimothenia

But since we bought our love so Dear,  
and cannot long Enjoy it here:  
could we unto the years arive  
of them that longest are alive  
all is but Short, and therefore why  
Doe we our Selves those joys deny.

Exonius

## JOHN

## A DIALOGUE BETWEEN JOHN &amp; MARTHA

## JOHN

Exonius

I must confess, it is meer folly,  
and Madnes, worfe than Melencholy:  
In those who by their needles Stayes,  
Doe spend the Chiefest of their Dayes,  
In Distant places, in the prime,  
of their Beloved youthfull time:  
Spin out in absence from the Sight  
of their Bethrothed Dear Delight;  
But when a thing, of great Moment,  
of much Importence doth present,  
On w<sup>ch</sup> good Issue, (or Right End)  
the livelyhood of both Depend:  
The Cafe here Differs, pleasure may,  
And must, for (Proffit) sometimes Stay.

## MARTHA

Plimothenia

What's all the Riches here below,  
which God in Mercy, doth bestow  
on mortall men without Content,

Doth but vexations all present;  
But they that have Contented minds,  
In all Estates, true Comfort finds.

## JOHN

Well said my Dear, put that in ure,  
Contented be in mind before  
In all Estates, so shall Annoys  
return'd from Sorrows, into Joys;  
So whether I am far, or Near  
Contented be in Mind, my Dear.

Thine J. S.

Exonius

*The Painters Premonition.*

Take heed, who in this Room appear  
You Don't presume to turn a Picture here  
Without the Speciall Licence of the Owner  
Leaft you Displease him, and yo<sup>r</sup> Selves dishono<sup>r</sup>.

He that to much loves his bed  
Will surely scratch a poor man's head  
But he that Early doth arise:  
Is in a way to win the prize.

There was a Gentlewoman came into a Painters room & turn'd a Picture and behold the Genitiles of a man at wch Shee blusht) & was laught into Shame.

He that would write well in verse, must observe these rules to consider the true worth & natur of the Subject he treats upon: and accordingly fram his Stile

That it be Eligent, Emphaticall, Metaphoricall: and Historicall; Running in a fluent, & smooth Chanell

1

2

*A Rule to know the Burden of any Ship*

Suppose the Length thereof be 94 foot  
The Breadth thereof be      30 foot  
And the Depth thereof be      18 foot  
Multiply the Length By the Breadth; then multyply

Exmple

that product by the Depth (w<sup>ch</sup> is 18 foot) which being added, cut off the two first figures on the right hand and the remainder is the Answer.

|                |               |   |
|----------------|---------------|---|
| As for Example | The Length is | 94 feet   |
|                | The Breadth   | <u>30</u> feet                                  |
|                | The Product   | 2820 y <sup>e</sup> multiplican                 |
|                | The Depth     | <u>18</u> y <sup>e</sup> multiply <sup>er</sup> |
|                |               | 22560   |
|                |               | 2820  |
|                | Tuns          | <u>50760</u>                                    |

The Answer 507 Tunns and so it is in any other Dimension whatsoever.

A Rule to know what so many pence a man spends a Day it amounts to through out the year from 3<sup>d</sup> to 12<sup>d</sup> to w<sup>ch</sup> purpose say thus three pence a Day is three pound, three half pounds three groats & three pence all amounts to £ 4: 11: 3<sup>d</sup> a year

4<sup>d</sup>  $\wp$  Day is according to the Rule

aforesaid 6: 1: 8

5<sup>d</sup>  $\wp$  day is as aforesaid 7: 12: 1

6<sup>d</sup>  $\wp$  day is six pound—6 half pounds 6 groats & 6<sup>d</sup> all w<sup>ch</sup> as hath been proved as above said

{ £ 9: 2: 6

7<sup>d</sup>  $\wp$  Day is 10: 12: 11

8<sup>d</sup>  $\wp$  day is 12: 3: 4

9<sup>d</sup>  $\wp$  day is 13: 13: 9

10<sup>d</sup>  $\wp$  day is 15: 4: 2

11<sup>d</sup>  $\wp$  diem is 16: 13: 8

12<sup>d</sup>  $\wp$  diem is Eighteen pound five Shillings 18: 5: 0

So that Six Shillings & 3<sup>d</sup>  $\wp$  Diem

Amounts in y<sup>e</sup> year £ to 114: 00: 4

This was seen  
and Special not  
is taken of,



by Divers Credible  
perfons  
in Anno 1681

Behold the angrie frownes of the Most High  
'gainst Mortalls is perspicuous in the Skie;  
The Sable Cloudes Encerclng Soll about:  
The unstring'd Bow, that Phoebus doth Surmount:  
The dismal Darknes, mixt with direfull glare:  
(The true Portracture of amazeing feare)  
Prodigious Aspects, in a Dreadfull Tire  
Betoken Cruell Rapin, Sword, and fire;  
From Divine vengence, to be brought upon  
The wicked World, who in their Sins goe on;  
And Sacred Writt, Expressly did foretell  
The truth hereof, to Lapsed Israell;  
That for their Sin, woefull Impenitences  
Not warned by his word, and Providences:  
Such Soule-Amazeing-Signalls should foregoe,  
God's Dreadfull Vengence to their overthrow;  
Which from the Almighty swiftly shall be sent  
unles they timely, truly Doe Repent.  
God nothing made in vaine, much les such Sights,  
Portentous Appearitions, uncouth Lights;  
And wonders in the Heavens! so that the frame  
of Nature Seem's Inverted: not the same;  
But, turned upside-down, runs Retrograde,  
Contrary to the use, for which 'twas made;  
By which God shews to us, of Sins profound,  
Encreased are: Doe wonderously Abound.  
Then Let us all, take warning and Implore  
Divine Affistance that we Sin no more.

(our)

I. S.

*It was a speech of a worthy good man Hoc scio  
quod nihil scio*

This I know that I know nothing. Ignorantiam mean non Ignoro,—I am not ignerant of my own Ignerance. facile Transitur ad majores. men are apt to Imitate great Authority.

*Artificiall Divination by Number*

Angeli, Beati, Taliter, Messias, Israell, Pietas.

|    |    |    |    |    |    |
|----|----|----|----|----|----|
| I: | 2: | I: | 2: | 3: | 3  |
| 2: | I: | 3: | 3: | I: | 2  |
| 3: | 3: | 2: | I: | 2: | I  |
| a: | e: | a: | e: | I: | I  |
| e: | a: | I: | I: | a: | e  |
| I: | I: | e: | a: | e: | a  |
| I  | 2  | 3  | 5  | 6  | 7. |
| a: | b: | t: | m: | I: | p. |

Take 24 cornes, or small Stones, of which give to one person one corne, to another 2. to a Third person 3. of of the 24 Stones or corns; then there will remaine 18. Then say let him that names himself king, (for every Stonethat I give him) take one, of the 18 that are left, and he that calls himself Queen, for Every Stone that I gave him, let him take two. and he that termes him-

self a Prince for Each Stone I gave him, let him take four of the Remainder that are left. So by this Table you may know Exactly who is King, who is Queen, and who is Prince. Allwayes keeping in minde to whom you give 1: to whom 2: and who had 3. Stons or Cornes.

*An Epithalmium or wedding Song*

Come Brave Gallants come away,  
it quickly will be Break of Day;  
Sweet virgins and fair Ladys all  
hark: for it is the Bridgrooms Call;  
haſt, if you will be Dignifid  
t' attend the Bridegroom and the Bride:  
with all your Rich Attire, and Drefs,  
See who can beſt, their love Express;  
for Neptune now hath lay'd aside  
His Seagreen Mantle, Thetis pride:  
to grace the Bride with good Intents  
be take them Silver ornaments;  
the pretty Birds, that Sing moſt rare:  
Retaine their Notes, and lend an Eare  
to hear the sweet Hermonious Noife,  
of the fair Bride, and Bridegrooms voice;  
and Everything doth motion move,  
with awefull due Respect, and Love  
To Honour this their Nuptiall Tye  
that thence may Spring a Progenie  
which may in vertue Ever Shine  
like Pha'bus in Meridian line;  
meanwhile wee'll Sing on Every fide  
Joyes to the Bridegroom & the Bride.

Cankers touch faireſt fruites, by their Infection  
A feavers Seize thoſe of the beſt Complection.  
So long the foolish Fly, plays with the flame,  
till her light wings are Singed with the ſame;  
if Cupid then be blinde, how blinde are we,  
that will be caught, by one that cannot See;  
are women Woe to men? No, they'r the way  
to bring them homeward, when they goe Aſtray.  
Look all about yee: who fo young that Loves not  
And who fo Old, a Comely Feature moves

*The Dutch Health*

Et, Re, Mi, fa sol, ut Re-Levet mi-Serum  
fa-tum, So-Litosque La-Bores.

*on a Rogue that abus'd the people of N. E.  
of all Ranks and sexes, in a printed Scurrillous pamphlett*

This Indigent Romantick Lowsey Lecher,  
Be lyes both sexes, Magistrate, & preacher;  
So grosf, malicious Serpentinely-fell:  
Proceeding from Abaddon, hatch'd in Hell.

Memorandum That the first neat Cattell that came  
into New England was in the year 1624 at w<sup>ch</sup> time  
there was brought over three Heifers and a Bull at  
w<sup>ch</sup> time there came over in the same ship sent by the  
merchants Adventurers one Jn<sup>o</sup> Lyford a pretended  
Minister and at his first campeing carried very fairly  
and humbly with great submission but afterward proved  
a hipocriticall wretch &c. And Oldham was another  
an Impudent proud fellow who allso conspired with  
Lyford and others seeking to Ruine this poor, but  
hopefull plantation but they both came to untimely  
Ends Especially Oldham who was cutt off and slain  
by the Indians. the Pegetts, or Pequods.

My Hon<sup>d</sup>. Father Cap<sup>t</sup>: Andrew Willett Departed  
this Life on y<sup>e</sup> 6<sup>th</sup> y<sup>e</sup> Aprill Anno Domini 1712 and in  
the 57: yeare of his Age FW

M May Willett  
Joseph Carpenter  
1715  
Thomas Willett  
His B

[Note pasted on back cover]

Andrew Willett D. D. a learned and laborious Divine of the English Church in the reign of Elizabeth. He engaged himself most sedulously, in addition to his professional labors, in digesting the fathers, councils, ecclesiastical histories, the civil and canon law and other authors. His Synopsis Papismi is his most celebrated work. His character as a minister was pleasant and gentle, rather drawing by persuasion, than driving by fear. He was killed by a fall from his horse in his 59 year Dec 4. 1621.

Middleton Vol II p 395. Cop<sup>d</sup>. from the Encyclopedia of Religious Knowledge by James H. Carpenter 1841.



I N D E X



## INDEX

|                                |         |                            |        |
|--------------------------------|---------|----------------------------|--------|
| Acrostic                       | 48-111  | Cuttenburghen              |        |
| Almond milk                    | 51      | (Gutenberg)                | 35     |
| Alps                           | 63      | Danforth, Daniel, on       |        |
| Anagram                        | 15      | Comet 1664                 | 133-6  |
| (Grace Ellsworth)              |         | Danforth, Thomas, Elegy    | 137-9  |
| Backbiter, character of,       | 150     | Dauphin                    | 125    |
| Bellamont, Earl of, letter to, |         | Death welcomed             | 124    |
| verse                          | 77      | Dialogue, Martha and       |        |
| Bolton, on Marriage            | 38      | John                       | 185-7  |
| Boundfield orchard             | 11      | Deities—Roman              | 95-128 |
| Boyle's <i>Seraphic Love</i>   | 67-71   | Delamere, Lord—advice      | 96     |
| Burleigh, Lord                 | 46      | Delamere, "                | 61-102 |
| Buttler, Mrs. Elizabeth        |         | Divination                 | 190    |
| Epitaph                        | 34      | Divers Readings            | 34-36  |
| Cattle, first neat             | 192     | Dod, Mr., Eminent Divine   | 143    |
| Charles IX of France           | 127     | Dudley, Gov., letter to    | 65     |
| Chancey, Charles, Elegy on     | 14      | Dudley, Gov. 2nd letter    |        |
| Christ All-Sufficient          | 140-162 | Escape from drowning       | 80-3   |
| Chronology of the World        | 160-2   | Dudley, Joseph, reply to,  |        |
| Church, Epistle to,            | 175-80  | 1686                       | 158    |
| Cicero                         | 78      | Dury, Rev. Mr.             | 178    |
| "Climactericall years"         | 16      | Ecclesiastes, Extracts     | 73-4   |
| Coke, Robert, quotation        |         | Eclipse                    | 189    |
| from                           | 46      | Elizabeth, Queen           | 130    |
| Collins, Mrs. Abigail,         |         | Epistle to a young lady    | 33     |
| Acrostic                       | 111     | Epithalamium               | 191    |
| Colman, Rev. Benjamin          | 167     | Every man his own          |        |
| Columbus                       | 62      | physician                  | 55-6-7 |
| Comet of 1664                  | 133     | Eye water                  | 50-54  |
| Corbin, Mrs. Lettice,          |         | Flux, cure for             | 52     |
| Acrostic                       | 28      | France, Royal expenses and |        |
| Critic                         | 130     | revenues                   | 89     |

|  |          |                                  |             |
|--|----------|----------------------------------|-------------|
| France, King, Absolute                 | 126      | Louis XII                        | 45, 63, 125 |
| France, the King                       | 90       | Louis XIV                        | 125         |
| "Geografficall Dictionary"             | 125, 129 | Loyala, Ignatius                 | 63          |
| Golden water, receipt for              | 52       | Man, a proud                     | 150         |
| Goodwin, Dr. on man and wife           | 72       | Man, the happy                   | 123         |
| Goodwin, Rev. Phillip on the Sacrament | 179      | Character of a happy life        |             |
| Griffin, Mrs. Winifret, Acrostic       | 28       | Sir H. Wottan                    |             |
| Gunning, Peter                         | 63       | Manners of Nations               | 153         |
| Heraldry                               | 49       | Mason, Sir John                  | 154         |
| Historia Mundi                         | 154      | Maxims                           | 155-8       |
| Holfforth, Worthy Divine               | 147      | Memorial, A Thankful             | 85-87       |
| Holmshed, on Battle of Bannockburn     | 88       | Memorial, A Thankful, Additional | 104         |
| Holy Joy                               | 169      | Mitchell, Extracts from          | 71          |
| Hubbard—letter to, on N. E. troubles   | 110      | Mitchell, Jonathan,              | 111-13      |
| Hull, John, Elegy                      | 117      | Money                            | 58          |
| Hull, Elizabeth, Acrostic              | 27       | Moore, Sir Thomas                | 127-8-9     |
| Irish Rebellion                        | 63, 88   | Morris dance                     | 7           |
| Isabella, of Spain                     | 62       | New England Lamented             | 98-164      |
| Jesuit plot                            | 106-7    | Nothing, Poem on                 | 45          |
| Kings of England                       | 39-45    | Oldham                           | 192         |
| King's table                           | 127      | Opinion of the King's Bench      | 1677        |
| Lawyers                                | 166      | Peace Maker                      | 152         |
| Lee, Rev. Samuel, A Memorial           | 46-7     | Poems—Youthful                   | 181-85      |
| Leverett, John, Epitaph                | 116      | Penn, Wm., on Toleration         | 95          |
| Leverett, Mrs. Sarah, Elegy            | 92-4     | Penny Post                       | 1680        |
| London, Parishes of                    | 79       | Peru, Mines of                   | 34          |
| London, Water supply                   | 79       | Pious Contemplations             | 120-1       |
| Lord's Day                             | 36-37    | Pius II                          | 142         |
|  |          | Pliny                            | 64          |
|  |          | Pool, Extracts from              | 73          |
|  |          | Powis, Lord, prophecy            | 25          |
|  |          | Publius Centulus, Epistle        | 12          |
|  |          | Ptolomy                          | 131         |
|  |          | Prophsie of 1680                 | 59          |

|   |          |  |   |
|---|----------|--|---|
| Raleigh, Sir Walter                         | 35-45    | Salve, receipt for                                   | 53  |
| Raleigh, Walter, Maxims                     | 96       | Savage, Major Thomas,<br>letter to                   | 180   |
| Randa (Randolph)                            | 120      | Scopius, Gaspar                                      | 130   |
| Receipts for Diseases                       | 50       | Sentences  | 155-6-7   |
| Record of births and<br>deaths              | 7-8-9-10 | Ship, rule to find Burden                            | 187-8   |
| Rickets, Medicine for                       | 51       | Silenced Minister                                    | 3   |
| Robert of France                            | 129      | Smallpox   | 21  |
| Rocking Stone in Cornwall                   | 7        | Solomon  | 63  |
| Roman deities                               | 95-128   | Sundry Readings,                                     | 59, 101,<br>103, 106, 125, 139, 141, 143,<br>145, 148 |
| Roman Emperors                              | 102      | Sylvius Aeneas, sayings                              | 142   |
| Rules for an orator                         | 133      | Table, percentage                                    | 171   |
| Rule for expense account                    | 188      | Themistocles   | 60  |
| Saffin, Elizabeth (second<br>wife) death of | 13       | The True English Interest,<br>on Canals              | 88  |
| Saffin, Benjamin                            | 10       | Tobacco  | 171   |
| Saffin, John, joins Church                  | 2        | Trinity, The   | 148   |
| 1st marriage                                | 9        | Usher, Bishop  | 144   |
| 2d marriage                                 | 13       | Venning, Book "Mysteries<br>and Revelations"         | 38  |
| 3d marriage                                 | 14       | Voyage, New London to<br>Virginia                    | 172   |
| defense of his letter to                    |          | Wales, Principality of                               | 78-9  |
| Gov. Dudley                                 | 74-7     | Weather, on fair                                     | 87  |
| Saffin, John, Junior, Elegy<br>by Rawson    | 23       | Weather, on foul                                     | 88  |
| Saffin, John, Elegy                         | 25       | Webster, John, on Gold                               | 60  |
| Saffin, Joseph                              | 10       | Willett, Mary, Epitaph                               | 114   |
| Saffin, Mrs. Grace, Letter<br>Anagram       | 108-9    | Willett, Thomas, Epitaph<br>1674                     | 113   |
| Saffin, Martha, death                       | 10       | Willett, Thomas, Epitaph                             | 22  |
| Epistle                                     | 20       | Wilson, John, Elegy 1667                             | 115   |
| Revised Lamentation                         | 83       | Winthrop, John, and others<br>from the Arabella 1630 | 3   |
| Saffin, Rebecca Lee                         | 14       | W. T., Poem to                                       | 29  |
| Saffin, Simon                               | 11       |  |   |
| lament for                                  | 21       |  |   |
| Salt  | 127      |  |   |





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